The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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Published weekly and copyrighted, 1935, in the United States, by the Calvert Publishing Corporation, 386 Fourth Avenue, New York, N. Y. Entered as second-class matter, February 9, 1934, at the post office at New York, N. Y., under the Act of March 3, 1879. United States: $5.00; Canada: $5.50; Foreign: $6.00. Single copies: $.10.

VOLUME XXIII — Friday, December 6, 1935 — NUMBER 6

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CATHOLICISM AND RECONSTRUCTION

MONTH after month, the news bulletins issued by the National Catholic Alumni Federation have reported the enthusiastic and practical response of the Catholic college graduates of the whole country to the great impetus given to the federation by its annual convention this year—which was also the tenth anniversary of the founding of this vitally important organization. From San Francisco to Boston, from Washington, D. C., Denver, New York, Chicago, and many other places comes the news of the formation of new chapters, and of various programs of action of chapters already functioning. In addition to the news bulletin for December, the federation also publishes two of its regular bulletins, entitled "Catholic Thought and National Reconstruction" and "Alumni Activity and Catholic Leadership." The first volume contains the eight principal addresses given at the Decennial Convention. The second reports the round table and other discussions which went on at the convention. Of the second—which we have not yet received—the news bulletin predicts that it will occasion "rather severe shocks on many a college campus. There is plain talk by alumni and faculty. Each is drastic with its own group. Much good can come of the debate if the points be pondered and applied."

The last two words of the quoted comment are italicized in the bulletin. And properly so. For the *application* of the principles of Catholic thought is the supreme point of the problem facing all Catholic groups today. That problem is particularly acute in the case of the National Federation of Catholic Alumni. For this organization represents more positively than any other Catholic group that contact between the treasury of Catholic thought and human society which is indispensable for that work of the regeneration of society which is the main task of Catholic Action.

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This is true because the federation unites (partially, at least, and seeks completely to unite) those Catholics who have received the benefits of college education, and who seek to place their trained intelligence at the service of Christian ideals. Such men, as veterans or as recruits, occupy thousands of positions of great influence in all the professions, and in business and industrial circles. Some of them, indeed, are among the leaders in their respective spheres of action; although, of course, the great majority represent the younger element. No other class of Catholic men, however, can compare with this group in social, professional and business power and influence.

The high level of the plane of thought upon which the federation bases its work is demonstrated by the volume containing the main addresses delivered at the last convention. Three clergymen are representd in this symposium, but the majority are laymen—two college professors, Ross J. S. Hoffman, of New York University, and Louis J. A. Mercier, of Harvard; the veteran journalist, Thomas F. Woodlock, of the *Wall Street Journal;* a prominent lawyer, Raoul E. Desvernine, one of the most active leaders of the Liberty League; and an eminent judge, Hon. Edward S. Dore, Justice of the Supreme Court, New York County, the founder of the federation. Bound together by their complete acceptance of the power and authority of Catholic principles as constituting the only sound, safe and sane remedies for our social ills, the eight speakers supplied the federation with one of the most succinct expositions of such principles that, we believe, has ever been achieved in America.

Not only was this done, but the plan of the convention was designed to go further than the presentation of principles. Its series of discussions was meant "to diagnose the present situation and its causes, examine the applicability of Christian principles, and determine the part that Catholics should play in applying these principles to the problems of the day."

Ah, here is the practical crux of the whole matter! Catholics, simply because they are Catholics, can and do agree as to Catholic principles. But how to apply them to specific problems? How, for instance, shall they be applied to our economic problems? How shall they be applied in the question as to how far a government may go in regulating and supervising, even in owning and operating, the industrial processes of today? It is at this point that the Federation of Catholic Alumni has its most difficult, yet most necessary, work to do. In the convention, one of the speakers, Father Ignatius Cox, S.J., of Fordham, came into collision with the views of another speaker, those of Mr. Desvernine. It was a violent collision. Both papers are reprinted in the federation's bulletin, and we recommend their perusal—and their study—to all our readers. We cannot review the controversy here; we simply allude to it for the purpose of stressing the point we desire to make, namely, the urgent need there is for the fullest and frankest discussion among Catholics not merely of the principles of Catholicism, but of their practical application.

All reasonable hope of Catholic thought playing a part in national social reconstruction is, we think, in vain, unless the present condition of bewildering confusion, and of bitter conflicts, among Catholics themselves can be promptly overcome. It is in this essential task that the rapdily extending chapters of the Federation of Catholic Alumni can (and will, we hope) play a leading part by coordinating the efforts of many in professional, civic and business life.

Fortunately, there will soon appear a work which should be absolutely central to this task of clarification. It is a pamphlet entitled, "Organized Social Justice," issued by the Department of Social Action of the National Catholic Welfare Conference. In our next number we shall publish an article by the Right Reverend John A. Ryan, D.D., the director of the Department of Social Action, briefly yet lucidly describing this tremendously important document. We say "tremendously important" advisedly. For this pamphlet, whose full title, as Monsignor Ryan says, could be, "The Way Our Industrial System Should Be Reorganized in Order to Make Social Justice Readily Attainable," has behind it the full authority of that power which expresses itself in the National Catholic Welfare Conference itself, namely, the bishops of the Catholic Church in the United States. And the bishops are not private individuals: they speak the mind of the Church, they teach with the authority of the Church, and the Social Action Department of their own national organization is their authorized instrument for seeking not only the expression of Catholic principles but also their practical application. We bespeak the earnest attention of all our readers to this momentous document. By its means, the scandalous state of uncertainty and the rancorous divisions which at present exist among Catholics on the subject of social justice should be done away with. For it gives at least the outline of what the Catholic Church, speaking through its authoritative agency in such matters, desires and wills that its laity should do in order to play their proper part in the reconstruction of our tottering society.

It is clearly discernible that a new and better order must first of all be a regenerate order in the moral sense. This in turn demands unflinching intellectual honesty, readiness to follow the dictates of conscience wheresoever they may lead, and freely taken decision to act for the betterment of mankind.

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Week by Week

EUROPE was obviously drifting toward moments of the greatest significance as the week proceeded to a close. The French government was decidedly hard pressed to deal with political and economic unrest, which found one focal point in the clash between forces of the Right and Left but which was, more deeply regarded, the result of international and economic pressure. And throughout the rest of Europe so much anxiety was blended with so many difficulties that hardly anything seemed even relatively secure. A dispatch indicated that Poland had shipped $5,000,000 in gold to the United States on a hunch that it might be invested to some advantage here; and since a similar phenomenon has characterized money movements from other lands, little remains to be said about the lack of confidence which motivates the average citizen of the Old World. Perhaps it was this very serious social trend which unleashed more official conciliatory sentiment than one might have expected. The major powers were shown to have postponed a decision to include oil in the list of commodities not salable to Italy by League powers; and it was candidly stated in both London and Paris that every effort would be made to coax Mussolini into accepting a species of compromise. Persistent rumors that Germany and France were seeking a rapprochement were likewise interpreted as contingent upon economic pressure bound to render impossible the maintenance of the German rearmament program. But whether things had gone beyond the point where oil would calm the raging political seas was a query few cared to present and which none could answer. All one knows is that Europe is pressing forward to some kind of decision. We persist in the belief that the outcome depends far less upon possible military explosions than upon the impact of impoverishment.

The Trend of Events

THERE has been business improvement aplenty. The statistics are there to prove it, and the causes have been neatly catalogued and analyzed. But impending elections have thrown the blanket of political controversy over the figures, and one beholds the quite unusual spectacle of a government making concessions and an industry-finance complex rebuffing all that is associated with the New Deal. The policy adopted by Washington toward the security markets is almost sensational. It has been clearly indicated by Governor Eccles of the Federal Reserve Bank that a sharp rise in stock market quotation is desired by the government, which feels that the huge total of bank reserves is a sufficient guarantee against "unbridled speculation." The official view of the Reserve Bank is that no "inflation" is within sight, and such is incidentally the view of most unbiased private observers. On the other hand "business" in the composite sense is by no means satisfied with the trend of events. That "government interference" is the target at which most of the prominent associations are aiming became very evident. Most of the talk is directed against the huge total of expenditures, but there ought to be little doubt in anybody's mind that the real objective is the kind of legislation incorporated in the NRA, the AAA and the Holding Company bill. These are so many doses of poison from the finance or industrialist point of view, and Mr. Roosevelt's ability to conserve them beyond a certain date-line in 1936 is going to be the genuinely important issue in the next campaign. The opposition has been much heartened by growing awareness that the voting next time will not be done in the landslide way. As for Mr. Roosevelt, no one can deny that his are forces well in hand and relatively immune to demoralization. At the present time, the indications are entirely in favor of a struggle during which much that is still vague about our general social objectives will become very clear indeed.

Business and Government

IT WAS a spectacular trial which ended in the imposition of a fine of 100,000 marks on Bishop Peter Legge, of Meissen. He was the first member of the hierarchy brought to book for participating in the violations of foreign exchange laws attributed to the famous Universum Bank, which made a business of handling ecclesiastical funds and later in a curious way placed all its files in the hands of Nazi prosecutors. From many points of view, the fact that no prison sentence was imposed upon Bishop Legge must be termed a victory for the Catholic cause, though to be sure the moral damage wrought by such a trial and by the propaganda attached to it cannot be estimated too highly. When, however, the German correspondent of the New York *Times* writes (November 24) that "through these trials it has been possible to deal a blow at the Catholic Church which threatens more or less to compel cessation of its activities in Germany," one is compelled to demur. The sum-total so far exacted of religious and diocesan victims of the Nazi campaign is some $2,000,000. This is a huge sum, of course, but it will not by any manner of means compel the Church to stop ministering to the faithful. On the other hand one cannot deny that the lieutenants of Hitler have drained every ounce of fluid they could get out of the great tank of abuse made possible by these so-called financial scandals. The end thereof is not

Bishop Legge Fined

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yet, since the aforementioned tank seems to permit unceasing replenishment. It is all a very serious, very trying business which ought to be followed in this country with sympathy.

Indefinitely Postponed

READERS of this issue of THE COMMONWEAL have an easy way to tell if the public is being soaked again by the liberty-loving drug and cosmetic racket. The Health Department in New York City scheduled public hearings on an amendment to the Sanitary Code for last October. These were postponed by the Mayor at first to December 2, past budget-making time, and then indefinitely. Ninety-five consumers' organizations lined up to exert pressure on the city administration and force the December 2 hearings. Opposed to the consumers were the drug companies, advertisers and the great advertising mediums, the silent press and the broadcasters. It was a Tugwell bill fight all over again on a city-wide scale, with the newspapers doing a much more efficient job in sabotaging the news and the issues. As we write, we do not know if the hearings are to come off or not, but we expect not. In New York City $47,000,000 worth (not exactly worth) of drugs and cosmetics is used a year, $6.64 per capita. The Division of Drug Inspection got $13,864 for its work in 1934, and hardly pretended to enforce the Sanitary Code, weak as it is. It did, however, make an official investigation which proved true practically the worst you hear about beauty and health remedies. Fraud and disease and death are marketed with fantastic ease under a well-advertised, attractive label. The Health Department wants $135,000 a year for drug and cosmetic work, to be obtained by a $25 registration and $10 renewal fee on every product registered in the city. By enforcing the registration rules (the present registration requirements do not cover certain types of products and are not enforced anyway), it could control poisons and fakes. The maker of Ipana toothpaste for some reason called this proposal "the most damnable dastardly piece of legislation" he knew of. It seems to us a mild measure to direct against an industry which trifles with health and life and keeps American womankind looking funny and paying for that primitive privilege.

Why Spell It with an "F"?

NOTHING is more striking about the Soviet experiment than the wide variation between the impressions it inspires. Visitors who see in Russia the custodian of the future find every development visible there of high promise; more disinterested observers are very apt to see other things—wretchedness and oppression and disaffection and starvation. There is no need to suggest that one set of commentators must be lying. Indeed, it is agreed on all hands that there is one aspect of Russian development which indicates that the Revolution has promoted order, progress and equity; only those who disbelieve in the Soviet dispensation are apt to put the matter this way: "If you go where you're told to go, and look at what's pointed out to you, everything is fine. If you're able to drift about on your own hook, it's a very different story." Admittedly it is not easy to evade the watchfulness of the Intourist system and to form those individual impressions that seem to run so much counter to the official optimism. However, a number of people have managed to do so—a surprising proportion of them moved merely by private curiosity, others of them professional observers. The latest member of the second group to report—Mr. C. P. Oakes, a columnist on European affairs widely syndicated in the non-metropolitan press—was able, by adroitly shaking off the OGPU, to travel 4,000 unsupervised miles through the Soviet domain. What he saw, briefly, was misery and abject destitution; "in the factories, such capitalist tricks of slave-driving as piece-work, the speed-up and the stretch-out"; great discrepancy in wages; a "tremendous number" of unemployed; and an average worker status "lower than that of a man on relief in New York City." He concluded that "the country is definitely working away from Communism in the direction of Red Fascism." But there appears to be no reason for this overpoliteness. It is by definition the foe of the individual, and the mere fact that this principle is working out does not require that the thing be spelt with an "F."

President Making

A SHREWD bit of political strategy is credited to one of the president makers of the Republican party. He is a recent convert to Catholicism and wishes as far as possible that this should remain a private affair of his, so the incident here narrated will have to remain anonymous. The gentleman was in his club, where he has been subject to some more, and some less, friendly ribbing by his associates who cannot understand his change in religious views. One of these ribbers said, "Well, now that you've become a Catholic I suppose you'll turn into a Democrat, too." The man of the first part, not one easily to be bluffed in an exchange either of witticisms or more important matters, considered thoughtfully and then said, "Well, you know, I might; they got us into this mess, and I feel they ought to get us out." The acumen of this saying was immediately appreciated because the man who uttered it has an enviable reputation for sagacity; the full possibilities of its implications, however, are just beginning to be understood.

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SOME IMPRESSIONS OF GERMANY

By VICTOR GREEN

That the situation prevailing in Germany is an exceedingly trying one from the Catholic point of view is still insufficiently realized abroad, where slogans like "Hitler smashed Communism" are still accepted at way above face value. We are therefore publishing the impressions garnered recently by a priest traveler, who enjoyed many opportunities which do not come to the average traveler. Of especial interest are Father Green's comments on the trials for violation of foreign exchange laws.—The Editors.

I ENTERED Germany in full sympathy with her rebellion against the unjust provisions of the Versailles Treaty. I blamed and still blame the greed and jealousy of France and her allies for making impossible the existence of a conservative or moderate party in Germany. Violence and injustice have bred their like, and if Germany has again become a threat to the peace of Europe, the fault lies not with the peace-loving and industrious German people, but largely with the un-Christian scheming of allied politicians, which scheming has overreached itself.

As far as the people of Germany are concerned, my first good impressions have been retained and greatly enhanced. A kindlier and more courteous people will hardly be found anywhere. It is not merely that they share the anxiety of the present régime to make a good impression on foreigners. Their kindness and hospitality are genuine and without pretense. Ask a German the way and he is not content to point it out. He will turn back and accompany you till there is no mistaking the directions. Do business with him and you find him courteous and honest, with a minimum of that mentality, so common in continental countries, according to which a stranger must always be "taken in" in a very unscriptural sense.

With but one exception, to be mentioned later, the Nazi officials everywhere likewise showed remarkable courtesy and willingness to be helpful. But it did not take long to see through the entirely different motive which prompted their conduct. This can be best brought out by an illustration. In a certain city I went in search of a man whom I knew had been long engaged in Catholic organization work. I had heard that such organizations had been practically suppressed, and I had not long to wait for the woeful symbol of this. The Nazi Workers' Front now occupied the offices of this Catholic organization. I inquired for my man in vain. No trace of him could be found, though the Nazi officials with many a "Heil Hitler" very graciously telephoned all over the city in search of him. In the meantime they questioned me for all possible details, asked what my countrymen thought of them, how long I had been in Germany, what were my impressions, etc., etc., and then naively extolled the peace which reigned in the Vaterland and the great ability of the Fuehrer.

Evidences of this anxiety to impress foreigners were everywhere to be found. An advertising agent in the employment of the government spoke by the hour of the glories of the new Germany, her victory over Communism, her unity and freedom. But Germany is overpopulated. She has too many unemployed and needs her colonies. And, with emphatic voice and a knowing look, he continued, Germany will have her colonies again. Then, too, Germany still needs unity of religion. There are too many churches. To my questions as to whether he thought it possible to get this unity of religion and as to how it might be effected, he rambled on about the riches of the Catholic Church, the need of her being controlled by the State and her riches distributed for the good of others. Then, he concluded, everybody might believe what he liked. In other words, once the Church has been robbed of her rights to organize and teach, and despoiled of her property, there is no further need to urge unity of religion. There is perhaps more consistency in this than is at first evident. The Catholic Church is the real bulwark against the new paganism which the legions of Goebbels and Rosenberg are systematically introducing into Germany. Rob her and tie her hands and feet and there will soon be one religion—paganism.

And the way is being prepared for this with diabolical thoroughness and determination. The book shops and news-stands are weighed down with prominently displayed books, pamphlets and magazines extolling heathen practise, libeling the Church and her ministers, attacking the very roots of Christian civilization. One shopkeeper admitted that his best-sellers were works on heathen astrology. The Nazi youth organizations, the land-school system, the workers' camps are all so many means and opportunities to instil the poison of the new paganism into the minds of the youth of the country. Ministers of religion are not welcome in the land-schools and workers' camps, and no one in a Nazi uniform may enter a church. At one place the Nazi youths made use of the club rooms of a suppressed Catholic group, but not before they had removed or draped every Christian symbol. Catholic university professors

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are being supplanted by men who are first of all loyal Nazis. Their lack of scholastic attainments is no consideration. They are good propagandists for the new order, while Catholic teachers have dared to criticize the practise of sterilization, or the deification of the State. Catholics are always dangerous and suspected.

Only the Nazi organizations are tolerated. Only they may parade with uniforms and banners, while Catholic banners and insignia are stored away in trunks and cupboards under pain of heavy fines and worse if they are used in public outside the church. Catholic youth groups may not even assemble for games. If they want to enjoy the recreational and social life of the normal German boy, they must join the Nazi youth. Some Catholics have done so, but the self-respecting young men will not, because they know the moral caliber of many members of these groups. Nor are Catholics forced to join. According to the Nazi notion of freedom Catholics are entirely free. But let a Catholic youth who does not belong to the Nazis seek employment, or let his father seek employment. There will be nothing for either of them. Even those who have work at present may lose it any moment. Similar methods are used to force everyone to take the Nazi newspapers and to use the salutation "Heil Hitler." Indeed, the Germans are free—to do what the party dictates. Otherwise they are gradually ostracized and deprived of the means of a livelihood.

Touching was the account of a Catholic business man whom I asked about the work that had been done by Catholic organizations to stem the post-war tide of Communism and to Christianize German society. "Much has been done, it is true," he said, "and the leaders we have trained will be loyal even after our organizations have ceased to function. But the awful thing to bear is the manacles which have been put upon our liberty. How I envy you Catholics in America and England. You can fight back; you can defend yourselves. But here we are bound and gagged. Not a word may we utter in answer to the lies and calumnies which are spread against us. Not a move may we make in self-defense. We are spied upon at every turn, and if we are even suspected we may be hauled off to prison or a concentration camp without the benefit of a fair trial or notice to our families. Germany is just one big concentration camp." Another bitterly repeated a saying which has gained some currency in the Reich: "Half of us are fools; the other half in prison."

Friends of the Nazi régime will point out that Catholics still have their newspapers and magazines and can still teach in the schools and churches. But they neglect to state that the newspapers are no longer really Catholic. The Catholic editors have either been removed, or the paper is so censored that nothing but what the Nazis wish may appear in its columns. Furthermore, these papers must print the stories sent them by the Nazi propagandists, however out of place in a Catholic paper. As to teaching in the schools and churches, it is true that this right has not yet been taken away from Catholic pastors. But they are watched and spied upon and never know when they may be arrested for saying something which a Nazi spy arbitrarily interprets as an innuendo against the régime. And woe to the priest who enters the school to teach religion if he does not first salute his pupils with "Heil Hitler." After that the greeting, "Praised be Jesus Christ," or the like may be used, but first comes Hitler.

You are free to teach religion, say the Nazis, but you must not meddle in politics; "political Catholicism" will not be tolerated. But under the heading of "political Catholicism" almost anything may be included, and it is a convenient weapon to hinder the Church in her work and teaching. It is no good saying that the Church may teach what is right and wrong if she may do so only when these teachings are in accordance with the whims of a party which does not stop at murder to attain its ends. It is no good saying that the Church may teach doctrine if she is not allowed to work for the application of this doctrine in society. The Church's doctrine embraces the whole life of man as an individual and as a member of society. Her message does not stop at the church doors, and her teachings must needs have social implications which run counter to those who would set up different standards for man's private life and his social and political activities, or who would abolish the Christian moral code in its entirety. But attempts on the part of the Church in Germany to carry out her whole mission, even when her ministers carefully refrain from any purely party or political activity, are conveniently branded "political Catholicism," the so-called offenders sent to prison, and greater restrictions placed upon such activity in the future.

And this is by no means all. The diabolical campaign of propaganda calculated to discredit the priests and religious of Germany offers the best evidence of the real intents of the administration. The trials of the so-called *Devisenschieber,* those who were arrested for sending money out of the country in contravention of the currency laws, have been capitalized to the utmost, and the offenders held up as the worst of criminals. Without questioning the justice of the laws or the right of the State to legislate in this manner for the common good, the provocation to which religious communities were subjected must be considered in order to estimate their subjective guilt.

Nazi newspapers do not tell of the methods used by the notorious Dr. Hofius to induce some fifty religious houses to support their foreign

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missions and schools and pay their just debts abroad in violation of the laws of the land. They do not usually tell how he assured simple nuns and lay brothers that this violation of a penal law was justified by the circumstances and that he would guarantee their immunity from any unpleasant consequences. It is reported that Hofius was found out and escaped across the border before he could be apprehended, but it is strongly suspected in Catholic circles that Nazi wrath against Hofius is all pretense and that he was their tool in seducing and betraying the religious in order to make a case against them before the people. It is a Nazi slogan in this campaign against the Church: not to make martyrs but criminals.

At present religious of all houses and orders, whether they have been guilty of offense or not, are ridiculed and insulted in the streets by those who have drunk up the poison.

Even some Catholics have been influenced by the anti-clerical and anti-religious propaganda. One man reechoed the refrain that religious houses are rich and the religious worldly, and it was to be expected that punishment would befall them. Another was terribly scandalized by the fact that religious had so criminally violated the country's laws by sending out money illegally. He, too, thought the religious communities had departed from proper simplicity and poverty in building and living. But the great body of Catholics seemed none the less firm and loyal. Their attendance at Mass, the Sacraments, and other services was edifying to behold. When the more violent stage of the persecution comes, as I feel it will eventually if the unexpected does not happen, there will naturally be a sifting of the Catholics. But I am confident from what I saw that the great mass will give a good account of the faith that is in them and vindicate the apostolic character of their leaders. One feels that the only reason that violent persecution has not broken sooner is the fine loyalty of the Catholic body who still love and respect their priests and religious. Before direct and open methods are used, this love and respect must be undermined by lies and calumnies, or by real cases of scandal made out to be representative of the whole body of clergy and religious. Such cases have already been used and exaggerated.

Various estimates have put the number of priests and religious at present detained in prisons and concentration camps in Germany at between 500 and 600. Some have been arrested for illegally sending out money, others for writing or speaking in a manner which could be conveniently termed "political Catholicism." I know of one man who was apprehended because a Nazi censor arbitrarily interpreted one sentence he had written as being a reflection on the régime. Another though acquitted by a court, was nevertheless retained by the Nazi officials without further trial. Religious houses are searched and the books inspected by the Nazis at will. Nothing is left undone to trump up real or imaginary cases of offense.

Russian Communism, against which the Nazis rail, is hardly more arbitrary and tyrannous. And the fact remains that the Communist and the riff-raff of the population have been gathered into the Nazi ranks to be fed at the public expense. And there is no such unity in the party as is boasted of. Should an open breach appear, or should there come a weakening of the rule by force, we shall see whether Germany has been saved from Communism or prepared for it. Certainly the greatest force against Communism, the Catholic Church, is being tied and dragged to the slaughter. The greatest instrument for international peace and good-will is being trampled down in Germany under the feet of rabid nationalism shouting songs of hatred against Jews and priests. One listens to the heavy march-step of these uniformed singing youths with something of a shudder. Hatred and calumny is the food on which they are fed. Paganism is the ideal held up to them. They assemble about the sacred fire which burns perpetually to the pagan god Wotan. Will a conscienceless militarist government send them one day upon a mission of destruction surpassing even the World War? Is this the beginning of the end of Christian civilization in Europe? Dark thoughts, awful thoughts, oppress one. I crossed the border with a sigh of relief but a heavy heart.

A word in conclusion on a question which is everywhere asked: Who is responsible for Germany's anti-Catholic campaign? Is Hitler to blame or his ministers and advisers? I sought the answer without conclusive results. Goebbels and Rosenberg are universally recognized as the apostles of hate and paganism. Rosenberg's writings and speeches leave no doubt about him; and Goebbels's utterances and conduct leave no room for doubting his attitude. Rosenberg spent enough time in Russia to make him an able anti-Catholic campaigner. Goebbels was educated a Catholic and with Catholic money, but with devilish cunning he paid back the money spent on him so that as minister he could feel free of all obligations to the Church. That Hitler approves of much of what is being done seems reasonably clear, but many think he has been misled by Goebbels and Co. who make it their business to represent Catholics to him as an impossible lot and the arch-enemies of the new Germany. This is the opinion of one who, formerly at least, was in a position to be well informed, and it is also widely believed by people who once supported and defended Hitler. But minds are everywhere confused and uncertain, fearful and in doubt. God alone knows the real state of affairs and He alone knows what is in store for Germany and German Catholics. We must place our trust in Him.

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UNCLE SAM AND THE SOVIETS

By OLIVER McKEE, JR.

ON OCTOBER 10, 1933, President Roosevelt initiated negotiations "to end the present abnormal relations between the 125,000,000 people of the United States and the 160,000,000 people of Russia." In response to Mr. Roosevelt's invitation, Mikhail Kalinin, President of the All Union Central Executive Committee, designated M. M. Litvinov, People's Commissar for Foreign Affairs, as the representative of the Soviet government to discuss with administration officials in Washington the various points at issue between the two governments. On November 16, the President reached his decision to establish normal diplomatic relations, and in a crowded press conference outlined the bases of the agreement, set forth officially in his exchange of correspondence with Commissar Litvinov. In that correspondence, the Soviet government undertook, as a fixed policy:

> not to permit the formation or residence on its territory of any organization or group—and to prevent the activity on its territory of any organization or group, or of representatives or officials of any organization or group—which has as an aim the overthrow or the preparation for the overthrow of, or the bringing about by force of, a change in the political or social order of the whole or any part of the United States, its territories or possessions.

The recognition agreement also included a promise of religious liberty and freedom of worship for American citizens temporarily or permanently resident in Russia. Arrangements were likewise made for a settlement, through later negotiations, of the debt issue, and the claims of American nationals.

Recognition of Soviet Russia was a complete reversal of the Harding-Coolidge-Hoover policies. For fifteen years, debts and claims, and the Soviet policy of promoting world revolution, through subversive propaganda, had remained a continuing bar to the reestablishment of diplomatic relations by the preceding administrations. As Charles Evans Hughes, Secretary of State, said in March, 1923, to the Women's Committee for Recognition of Russia:

> The world we desire is a world not threatened with the destructive propaganda of the Soviet authorities, and one in which there will be good faith and the recognition of obligations and a sound basis of international intercourse.

In their Russian policies Frank B. Kellogg and Henry L. Stimson continued to hew to the line staked out by Mr. Hughes. Without a settlement of debts and claims, and without a pledge against subversive propaganda, both Kellogg and Stimson held firmly to the view that the American government, in fairness to its own people, could not reestablish diplomatic relations with Soviet Russia.

President Roosevelt quickly threw overboard these notions as unnecessary ballast. Many factors entered his decision. To bring Russia and the United States closer together in the Far East, and thus slow down the Japanese advance, is believed to have been one motivating element in his decision. A good deal more important was the desire to open wider the great Russian market to American exports, and thus provide employment to many thousand idle factory workers. We must bear in mind again that Mr. Roosevelt, in his 1932 victory, carried the banner of liberalism, and recognition of Soviet Russia had long been a plank in the platform of the liberals. And finally, in the President's decision, there was undoubtedly a desire to emphasize by a dramatic move, for political if for no other reason, that the New Deal represented a complete break with Mr. Hoover and his policies. A bold experimenter, eager for trial and error experimentation, Mr. Roosevelt saw no reason why he should accept the validity of the arguments on which his Republican predecessors had based their policy of non-recognition. So the reversal in policy was quickly effected, and ambassadors exchanged.

All this was accomplished, it may be noted, in the face of powerful undercurrents of opposition. Then, as now, many churchmen, organized labor, veterans and patriotic organizations looked with hostile eye on any effort to close the breach between Moscow and Washington. Opposed as it was by many groups, his easy recognition of Soviet Russia, almost unchallenged by Congress, was another tribute to the vast prestige enjoyed by President Roosevelt during his first year in the White House, a prestige which carried New Deal legislation through Congress with a rapidity not matched on Capitol Hill in the peace-time history of our day.

Two years have passed since Mr. Roosevelt received Commissar Litvinov and arranged the bases for a resumption of "normal" diplomatic relations between the two countries. The bright hopes of 1933, however, remain unfulfilled. Trade has not boomed between the two countries, and the questions of debts and claims, still unsettled, remain points of potential friction. And within the past few months—a fulfilment of the warnings sounded by foes of recognition—the Roosevelt

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administration has filed a vigorous protest against the alleged failure of the Soviet government to carry out its pledges of non-interference in the domestic affairs of the United States.

Late in August, Ambassador Bullitt was directed to call the attention of the Moscow government to the activities involving interference with the internal affairs of the United States, which took place in the proceedings of the seventh All World Congress of the Communist International. In that Congress, American Communists described their plans for an assault on our political and economic institutions, and boasted of their success in obtaining a foothold in American labor organizations by "boring from within." The Congress also listened to a report from Comrade Wilhelm Pieck on the work of the executive committee of the Comintern. In this report, Pieck urged "armed insurrection" as the instrument through which the working classes in capitalistic countries, including the United States, could gain the ends of the Communist revolution. For the reason that the Communist International is so closely identified with the Soviet government, and inasmuch as officials of the latter are also highly placed in the former, Secretary Hull regarded the proceedings as a distinct violation of the pledges contained in the Roosevelt-Litvinov exchange of correspondence.

In one of the sharpest warnings ever penned by an American Secretary of State, Hull declared "most serious consequences" would result if the Soviet government is unwilling or unable to prevent further acts in violation of the solemn pledge given the United States. He warned also that a continuation of these activities will prevent the development of friendly relations between the two countries.

In its rejoinder, the Soviet government, through N. Krestinski, acting People's Commissar for Foreign Affairs, flatly denied that it had violated its non-interference pledges. Since the Soviet government and the Third International are separate bodies, *he said further, the Soviet Union* could not be held accountable for the actions of the Third International. He told Hull:

> [The Soviet government] cannot take upon itself, and has never taken upon itself, obligations of any kind with regard to the Third International.

To this the usually mild Mr. Hull replied, in forceful language and sound logic:

> In view of the plain language of the pledge, it is not possible for the Soviet government to disclaim its obligation to prevent activities on its territory directed toward overthrowing the political or social order in the United States. And that government does not and cannot disclaim responsibility on the ground of inability to carry out the pledge, for its authority within its territorial limits is supreme, and its power to control the acts and utterances of organizations and individuals within these limits is absolute. . . . If the Soviet government pursues a policy of permitting activities on its territory involving interference in the internal affairs of the United States, instead of "preventing" such activities, as its written pledge provides, the friendly and official relations between the two countries cannot but be seriously impaired.

In the short space of two years, therefore, on the vital issue of subversive propaganda, the Roosevelt administration has executed a retreat. Whereas initially, it tossed lightly aside propaganda warnings, today it is on record with a condemnation as sharp as any emanating from its Republican predecessors. And its arraignment carries charges that written pledges have been violated.

What has been done, these two years past, to fulfil the expectations of advocates of recognition? Hopes of expanded trade still await fulfilment. In 1932 and the early part of 1933, when many American business men were urging the recognition of Soviet Russia as a means of increasing our sales in Russia, Commerce Department experts pointed out, informally, that Russia for several years previous had been buying in the American market about all the goods that she could pay for. Trade developments since the reestablishment of diplomatic relations seem to show that they were substantially correct in their appraisal of trade possibilities. The mere exchange of ambassadors has not appreciably widened the exchange of goods made between the two countries.

For the period 1926-1930, our exports to the Soviet Union averaged $75,600,000, and our imports from that country averaged $16,615,000. Then came a precipitate decline. Exports reached the lowest point in 1933, when they had a value of only $8,743,000. Imports had touched the bottom figure the year previous, when they were valued at $9,129,000. Since 1933, trade has gained a little, but no more however than was to be expected as a result of somewhat improved economic conditions, both here and abroad. In order to give trade a real boost, in July, the Washington government made an agreement with Moscow under which the Soviets undertook to buy during the next twelve months American goods to the value of $30,000,000—a 100 percent increase over our 1934 exports to the Soviet Union. As part of this agreement, Washington will extend to Russia the benefits of the tariff concessions granted under reciprocal tariff agreements with other countries. This agreement, a rather unusual one, merely emphasizes the fact that the reestablishment of diplomatic relations *in itself failed to achieve* that large expansion in American exports to Russia for which many advocates of recognition have been looking.

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Even more disappointing, up to date, have been the results of the negotiations for a settlement of debts and claims. The United States government proposed a scaling down of the totals, and payment of the smaller sum over a period of years. To facilitate payment, the administration offered to set up a revolving fund, under credits advanced by the Treasury. This credit would have been used to finance Russian purchases in the United States. Moscow, however, rejected this offer, asking instead a cash loan. On January 31, the State Department announced that the negotiations had failed. Said Secretary Hull:

> In view of the present attitude of the Soviet government, I feel that we cannot encourage the hope that any agreement is now possible.

And there the matter still stands.

As stated above, a desire to ease the tension in the Far East is believed to have been a contributing factor in President Roosevelt's decision to recognize the Soviet government. In 1933, Japan and Russia seemed headed for a clash of arms in the Far East. Though the United States had no thought of military intervention in Asia, or of a political alliance with Russia, the act of recognition, coming at the time it did, somewhat strengthened the prestige of Soviet Russia. For it carried the hint of future diplomatic cooperation between the United States and Russia in Far Eastern affairs. Whether our recognition of Soviet Russia actually helped to avert war in Asia is not a matter susceptible of exact and mathematical proof. War between Russia and Japan has not yet taken place, and on the credit side of the recognition ledger many are disposed to place, and with some logic, its restraining influence on the war makers of Japan.

Public opinion was by no means a unit in supporting President Roosevelt in his recognition move. Powerful groups were opposed to reestablishment of diplomatic relations. Developments since 1933, notably continuing evidences that the subversive campaign of American Communists has the backing of the Third International, and that recognition pledges have been flouted, have given the opposition new articulation. In its annual convention at St. Louis, a few weeks ago, the American Legion passed a resolution urging a diplomatic break with Moscow. Confronted by Left-wing "boring from within," organized labor is as hostile to Communism as are the veterans and the patriotic organizations. Communism finds many a foe among American churchmen, both Catholic and Protestant, a hostility based in part on the knowledge that since the Communist creed has no place for organized religion, Communism here threatens religion. In Congress, George Holden Tinkham, representing Boston's Back Bay in Massachusetts, introduced a resolution last session for a break in diplomatic relations, though the Democratic majority on the House Foreign Affairs Committee refused to make a favorable report to the House. Another House member, John W. McCormack, chairman of the special committee appointed to investigate un-American activities in the United States, in behalf of his committee, urged that the federal government be given more adequate authority to deal with Communists.

The report of the McCormack committee threw new light on Communist activity in the United States, and the methods used by Communists to gain recruits among the Negro population, and among students in our schools and colleges. We must have little faith in the integrity of the American character indeed to believe that Communism, on the basis of the present strength of the movement, constitutes a serious threat to American institutions. It is well, nevertheless, to bring the facts into the light of day.

Though the Soviet government, of late, has been concentrating on its domestic economic program, because of the political repercussions that would follow such a move it can hardly disavow the Third International. A repudiation of the International and an order forbidding its assembly on Russian territory would deprive the Soviet Union of its leadership of the world Communist movement. The exigencies of Soviet domestic politics seems to render this out of the question. Relations between Washington and Moscow will remain, therefore, under some tension. As Secretary Hull warns, a continuation of friendly intercourse will be impossible if Russia provides a territorial base for a campaign which seeks to overthrow the political and social order in the United States.

The record of the past two years will be disappointing to those who had built such high hopes on the reestablishment of diplomatic relations between Washington and Moscow. Not only do the initial hopes still await fulfilment, but when Congress assembles in January there will be demands for a break with Moscow. The conduct of foreign affairs lies within the jurisdiction of the Executive. Though Congress cannot force the issue, congressional speeches and resolutions may embarrass the administration in its effort to keep open a channel of official communication between the Russian and American peoples.

Lifted Heart

Something has come and lifted all the stars,
Something has come and laughed and sung to me!
No visible clanging loose of any bars,
Nothing that I can tell or touch or see;
But there is brightness where my darkness lay,
And long gold wings where all the sky was grey!

MARGARET WIDDEMER.

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RELIEF WORK—NON-MANUAL

By CRAM RAFFE

IN SYCION, the main offices of the Federal Emergency Relief Administration are located at 42 Elm Street, 35 Spruce Avenue, and 8 Berry Street—several blocks distant from each other. At No. 42 Elm Street, Relief authorities for the state direct the work of hundreds of clerks who typewrite directions to Spruce Avenue and Berry Street, and prepare their payrolls. At Berry Street and Spruce Avenue clerks sign their payrolls and prepare reports for the Elm Street office.

They have other duties. Elm Street answers all letters and telegrams from the federal office in Washington and deals with local politicians. Berry Street passes on the relief and tries to check the spending of funds by the Spruce Avenue directors, who work out projects for the spending of federal funds and the employment of Americans who have remained undismayed though unemployed throughout the depression.

To be sure, there is also the Cherry Street National Reemployment office, where other clerks file hundreds of applications for work; but that belongs to another federal department, and receives little cooperation from Elm Street, although Elm Street expects and receives cooperation from Cherry Street. Nor does the other agency on Oak Street, which represents the Community Chest, know what the others are doing, although it also files names of applicants for work, and has been inserting an optimistic daily advertisement in the local papers of Sycion since 1930, asking employers when in need of help to consult its files of able-bodied candidates for jobs.

When John Wilson was compelled to seek what was called Relief Work, he, not wishing to miss a possible opportunity, visited every one of the offices, until one night he felt that he had explored a forest. He found Elm Street snooty and spacious, Berry Street snooty and untidy, Spruce Avenue affable and bustling, Cherry Street efficient about nothing, Oak Street ineffectual. He began after Christmas of 1933, carefully explaining his circumstances, and asking for reinstatement in his CWA job. He went right on visiting them all in turn until September, 1934, when his last pair of shoes gave out. Occasionally, he would lose his temper, write to his congressman or his senator, swear that his CWA work had been valued and useful, that no one else could do it locally, and that he was wanted. That job had consisted of rapid excerpts in English from foreign medical journals for the state Board of Health. He had been snatched away from it without notice, a fact he could not understand.

He said so, and both at Elm Street and Berry Street they told him that they had acted for the greater good of the greater number and under Washington's specific orders to fire all those who were not certified, then to certify them.

At Spruce Avenue, he was finally informed that new projects had to be made, and that no useful work that could be construed as being in competition with local labor's employment could be countenanced. He was finally, thanks to the congressman, placed again on the waiting list, given a grocery order for $4, ten pounds of pork; but the following month, he would be taken off, and he would then have to "work" someone else. Again he would write a letter to his congressman or one of the aldermen, and reinstatement always followed.

At last, in October, he received a special delivery letter, ordering him to present himself at 35 Spruce Avenue to be medically examined. Then he could be certified for Relief Work. Should he fail to do so within three days, he would no longer be eligible for work. A weary physician pronounced him fit for non-manual labor, and gave him a ticket to be presented at 8 Berry Street. At 8 Berry Street, he was told to bring a certificate of application for work from Cherry Street. At Cherry Street they gave him a certificate and told him to send it to 42 Elm Street. On his way home, he read in the newspaper that Relief Work would end the demoralization of the millions unemployed who had been receiving food orders instead of wages.

In his younger days, John Wilson had been a college professor, but in the field of literature, not in the social sciences. He had also acquired some note and a little money as a writer, and even as a lecturer. The radio and newspaper syndicates had closed most of his usual openings, barely left ajar by the depression. Finally he had collapsed under the pressure from younger men and women. Sometimes Elm Street had him down as a teacher, usually as a writer—unemployable. In September, Spruce Avenue had by accident, or in a flash of insight, put him down as a lecturer.

Throughout October, he sat at home, hoping that the cold weather would hold off a little longer. On the last of the month, he received a postcard telling him to report at once at 35 Spruce Avenue. There he was handed a ticket to report at No. 8 Berry Street where, after waiting an hour, he answered many questions about himself and his family.

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"You have all this in the files," he remarked sadly. "I was in CWA work for ten weeks. . . ."

"Yes, but you are being recertified for FERA. Take this slip to Cherry Street. And don't write to congressmen again. It would do you no good. . . ."

He took the slip to Cherry Street where, after a long search, a clerk who remembered him from his college days put a stamp on it and told him to go back to 8 Berry Street. Then in a low voice he urged John to write to his congressman if anything went wrong. "That's what's done it this time!" he added.

Another long wait at Berry Street and he was told that he may now go home. He would hear later. In the meantime, there would be a $4 grocery order for him if he called on Saturday between nine and ten.

Three days passed, and John Wilson was summoned to 35 Spruce Avenue where he was told that his budget needs had been established. He was to work as a lecturer, and receive $42 a month. The clerk congratulated him on being paid at the highest rate of relief-work, $1 an hour. A schedule of hours of labor, "non-manual," was handed him. John was certified to work forty-two hours a month per lunar month of twenty-eight days. The first week he would work thirty-five hours, seven the next, rest for two weeks, then thirty--five again and so forth.

"You start on Monday. Please go and make arrangements for lectures," he was told. "We hope you will be cautious. Don't praise the government's reforms, as the Republicans would say we hire men out of public funds for that purpose. . . . Don't speak against the administration, for that would be biting the hand that feeds you. Say little of foreign subjects, as there are many groups in the community with strongly organized committees which resent any statement, even true, that is not favorable to their pet cause. Here we have the Jews who don't like Hitler, the Fascists who do, the Chinese who don't like Japan. . . . Do not apply anywhere where people can pay for lectures. We would suggest the Soldiers' Home, the Old Women's Home, the Y.M.C.A. . . . Oh, by the way, no press notices. Don't advertise this. You will be placed on the payroll when you have accounted for your first thirty-five hours, and a check will be given you after the second week. Until then you can get a weekly grocery order at 8 Berry Street. Good luck to you."

"I suppose I may be humorous?" John ventured sadly.

"H'm! Yes, I suppose so. But not at the expense of any group organized in this city, like the Jews, the Ku Klux Klan, and of course the administration, either state or city."

"Too bad!" John thought. "I might amuse the Old Women with my attempts at getting work. Oh, well, I reckon it's foolish on my part. I must be old-fashioned to be trying so hard to find something to do to pay for my groceries. They say it costs $20 more a year to give things to unemployed than it does to find work for them! Why, it amounts to disloyalty. . . . That's why they make it so hard."

They did make it difficult for him to work. Meekly, John asked whether the hours could not be spread more evenly, only to be told with the patience usually directed at wayward children that such a request showed little understanding of national problems. The Washington office had decided that a day's work was to consist of seven hours, and a week of five days; therefore, he must put in thirty-five hours. Lecturer or bricklayer—that was all one. But since he was certified for only forty-two hours, clearly he had to work one more day of the following week to come out even. If he were not a dollar-an-hour man, but a forty-cents-an-hour man, he could work more days. But then, that would place him in a lower class. And of course, the change must come through the Elm Street office, and be O.K.'d at Berry Street.

"This is rather difficult," he ventured, "but I'll try. You know, I am a poor agent. I'd rather deliver ten lectures than try to sell one."

"You can decline this appointment, of course. In that case, you will be put down as refusing it. I cannot say whether you will be given another chance."

On this ominous note he walked out of the Spruce Avenue office. He borrowed a dozen street car tickets and went first to the Old Women's Home. The matron in charge was horrified.

"You can't talk here! Our inmates are very old, very poor, and mostly deaf. They have little background, and are not interested in anything but their vegetating into slow decay."

That seemed a most sensible opinion. John went to the Soldier's Home, where he was told that he would be given a trial. Let him come and lecture a week from next Wednesday, when there was a free evening. Confidently, he noted the date, and rode to the Y.M.C.A.

"Nothing here, I am afraid," said the secretary. "You see, we are booked until the New Year. Moreover, we find it extremely difficult to secure audiences. Frankly, our boys prefer basketball."

On the third day, John reported his progress at 35 Spruce Avenue.

"But don't you understand?" he was told. "You mustn't give a lecture after next Monday . . . not for three weeks. Try some more. Prepare lectures, call at several places. You have to account for your time, you know."

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One evening he confided his perplexity about the sanity of the Relief heads to an old friend of his family, who happened to be living on his farm. The latter laughed grimly:

"If they pay us farmers not to grow cotton, and not to raise hogs, they ought to pay you not to lecture. . . . That would be a bigger boon than any they could confer on this suffering land. Yes, old man, they ought to pay you writers and lecturers not to write or talk because you all brought us where we are; and they ought to pay us farmers to grow and raise more, so we can feed you and still have a bit left for ourselves. . . ."

When last heard from, John was going from door to door, offering free lectures for poor people. And nobody wanted them on the dates he was authorized to offer. The twenty-two days' period of silence was beginning on the next day, and he would sit at home, watching the wind veer to the northeast.

DOGMA IN COLLEGE EDUCATION

By WALTER LE BEAU

"THE IMPORTANCE of dogma" is a phrase frequently spoken by religion instructors in colleges and high schools, and by pastors and assistants. But it is doubtful if the full significance of the phrase is realized, or, being realized, acted upon vitally and courageously in the problem of religious instruction. I say vitally, because dogma is a matter of life, of truth that must be lived, by the instructor and pastor first, if they would share it with others; and courageously, because dogma is in ill favor among nearly all classes of the laity, which calls for heroic effort to win its cause, and reestablish its power.

The seeming, but by no means basic, reason for the inattention shown to dogma is not hard to understand. The current of modern living is too swift for the faithful soberly to pause and consider dogmatic truths. To a nervous people the slow acquisition of dogma becomes painful, and they prefer to rush headlong into moral activity, in the hope of attaining their last end almost by chance. In religion, as in speculation, little account is taken of assets which in the one case is capital truth, as in the other it is capital stock.

To alter so sad a condition among a specific group of the faithful—college students—is no small task. The instructor, and the administration, must be patient in awaiting, and circumspect in evaluating, results. Too many of those responsible are eager for immediate returns on their invested efforts. Not a few are willing to exchange solid character formation, in the exact Christian sense of the term, for external show, exemplified by gratifying attendance at Mass and evening devotions, having little foundation in individual character. To build the foundation of a skyscraper is a hard task, and the finished work at best attracts only a few admiring glances from technical engineers. While the towering superstructure elicits admiration from the busiest passer-by. And so it is that some are tempted to go directly to the more pleasant task of raising the edifice of religious practise and moral rectitude before laying the foundation of dogmatic truth to uphold practise and morality.

Of equal importance to the cause of Catholic education is adequate knowledge and enthusiastic presentation by the instructor, and a diffusion of Catholic thought and atmosphere in all the branches of study in the college curriculum by the administration. It happens frequently that the conscientious efforts of the religion instructor are not completed by the cooperation of other instructors to inculcate Catholic doctrine and principle in their particular department. There must be constant, sustained, cooperative effort on the part of all.

To illustrate the points at issue, namely, fundamental teaching and cooperative effort, the liturgy serves very well.

To use a popular phrase, liturgy is in the air. In the home, the parish club, at meetings of fraternities and sodalities, in the high school, college and seminary, liturgy is discussed and efforts are made toward liturgical practise. In the college, particularly, it has become a topic of interest among the more serious students. Inquiries are made concerning missals and the canonical "Little Hours." It is hard to resist the temptation to plunge these students into liturgical practise without laying the proper foundation; and we may all admit that we are offending in this regard even at the present time. But a few moments' reflection will convince us that we are not acting logically.

The liturgy, by its very definition, is the public prayer of the Church comprising, in the traditional sense, the Mass and Divine Office. As such, it is not a concept of being, but of action. It is not an entity in the ontological order, but an expression in the moral order, which will be valid and productive of the greatest good only when it proceeds from well-established being. It is Christian worship—to approach it more closely—as an exalted expression of Christian life. But

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will anybody urge expression before there is something to express?

Let misunderstanding be avoided! It is the unchanging doctrine of the Church that baptism, conferred in infancy, establishes Christian being by making the regenerate man a member of Christ's Mystical Body. He is incorporated into Christ so that the divine life flowing to him from the eternal Source or Head transforms him into a new man, the partaker of a new humanity established by Christ. But in order that he may, later on, give full expression to that life which is in him, knowledge and conviction are indispensable. This is certainly in keeping with his nature as a free, intelligent being. So that over and above the objective fact that he is "another Christ," there must come about that subjective knowledge and deep conviction which will impel him knowingly and willingly to act in accordance with his being. Here, we touch upon the very heart of religious instruction. It is this subjective counterpart to the student's objective being which must be developed in him before any hope may be entertained of his perfect participation in the liturgy. Christian life and being has therefore its subjective element, i. e., knowledge and conviction, which, though secondary to its objective element is none the less necessary for the attainment of true Christian worship.

How then are we to develop this subjective element in our students? As to knowledge, a return must be made to theology at the college level. Nothing short of a course in Christology will satisfy the demands of the liturgy. Not Christology taught through the medium of scholastic formulae, but Christology taught in the manner of the modern Thomists, such as Karl Adam, Jacques Maritain and Christopher Dawson. The Saviour must be presented historically and mystically; in a word, it is the historic, dogmatic Christ Who must be shown at one and the same time with proportionate emphasis on His humanity and divinity. His mediation must be understood, which will bring out very clearly the place which is to be given to His Humanity without endangering in the least His Divinity. Moreover, once students learn that the central thought in the whole scheme of Redemption is that God descends to man, making it thereby consolingly easy to ascend to God, they are well on the way to a sound optimistic understanding of the part which they must play in Christian worship. To offer Sacrifice in the fellowship of their Christian brethren, in union with Christ Who has made them all brothers in Himself by making Himself their Brother in His divine Humanity and human Divinity, will certainly seem logical. There remains conviction to make it happily irresistible.

This is the work not only of the religion instructor, but of all instructors. Enthusiastic presentation of Catholic doctrine by the religion instructor, and a shining through of conviction and interest, will go far to convince the student of his Christian being, of his membership in the Mystical Body by which he is "another Christ." We assume, of course, cooperation of the student with prevenient grace. But once he understands the sociological implications of membership in the Mystical Body he will expect to see evidences of Christian life in every branch of study, and a presentation of Catholic doctrine, in a degree corresponding to the limitations of each subject, by every instructor in the house. To be convinced of Christian life he must see it everywhere: in the chapel, in the classroom, in the laboratory, in the recreation room and on the athletic field. It is only when this condition is fulfilled, together with the fulfilment of the prior condition of fundamental theological teaching in the religion department, that we may hope to build up our students into active members of the Mystical Body, knowing well, and firmly convinced, that their every action, whether it be spiritual, intellectual, social or recreational, must reflect Christ Who is in them. And only then will we be able to say that we have approached Catholic education according to the mind of the Holy Father, forming "Christ Himself in those regenerated by Baptism."

Waves

They move like gently moving
Plowlands that like to wander,
Ever new furrows grooving,
Flooding a sea-beach yonder.

And all the headlands fear them,
And bell-buoys and lighthouses.
And snow-white sea-gulls cheer them.
In them the whale carouses.

But the sky above them arching,
How strange to see it sharing
Its bright blue with their marching
Raggedness ever-faring!

If you and I were fishes,
We'd lodge beneath their laughters,
And sometimes pause our swishes
To stare at them like rafters.

And the stars are envious truly
Of their tremendous number,
And winds—the most unruly—
Complain they'll never slumber.

But the snail is more confiding,
Under their fiercest foaming
Calmly his projects hiding
He goes his half-inch roaming.

DANIEL SARGENT.

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NEW YORK'S OWN

By JAMES J. WALSH

THE CELEBRATION at St. Patrick's Cathedral, New York City, of the twenty-fifth anniversary of the foundation of the Sisters of Christian Doctrine, presented striking evidence of the enduring vitality of the Church and its power to solve new problems and meet new tasks as necessity requires. The work was done with such simple modesty that comparatively few New Yorkers, even those interested very much in Catholic Action, realize what has been accomplished by the Sisterhood. The mustard seed may be less than all seeds that are in the earth, but when it is sown it shoots out great branches so that the birds of the air may dwell under its shadow. The growth in the number of members and the work they have accomplished have surely been an exemplification of that parable.

Forty years ago Miss Marion Frances Gurney founded on the upper East Side the first Catholic social settlement in the United States, that of St. Rose of Lima in the parish of St. Catherine of Siena. That institution accomplished an immense amount of good work during more than a dozen of years and stirred up emulation in many parts of the country. The foundress in the midst of her work was unfortunately called away to take care of her mother dying of an incurable disease. During that interval she realized that if her work was to be carried on after she left the scene of her labors, a religious community for the purpose would have to be founded.

At that time a committee consisting of the late Pullman West, Mr. Thomas Woodlock, and myself reported that the conditions among immigrant Catholics were appalling inasmuch as very few of them were faithful to their religious duties and still fewer were affording their children any knowledge of the essentials of Christian doctrine which must be the foundation of their Catholicity if it were to endure. They were failing to give them the reason for the faith that was in them, so necessary if they were to retain it.

Years afterward President Nicholas Murray Butler said that the three great factors in the formation of character and the grounding in religious faith are the church, the school and the home. Living in the crowded quarters of the lower East Side, with four or more families at times on a floor in a building which used to house a single family, household life had become impossible and the children were on the street. A great many of the rising generation were giving up their religion and indeed had never been taught it properly. The Church was losing its influence. There remained the school, but the godless school instead of being a help was a hindrance. So it was no wonder the committee reported that conditions among immigrant families were appalling.

It was under these circumstances and the guiding hand of Marion Gurney, now become Mother Marianne of Jesus, that the Sisters of Christian Doctrine began their work. With the encouragement of the archbishop they wisely elected to live down on the lower East Side, in the district roughly bounded by Manhattan Bridge, Brooklyn Bridge, the Bowery and the East River. Within half a mile of them there, Cardinal Hayes as well as Cardinal Mundelein of Chicago and Al Smith were born. It was a soil on which men could grow if only they were given an opportunity. The house the Sisters rented in what was known as Cherry Hill soon became a blessed center not only for Christianity but for culture and the joy of life.

Here is a very brief resume of what they have done in twenty-five years. Nearly 25,000 children have been prepared for First Communion. The good Sisters make it a rule to ask other members of the family to receive Communion at the same time and to offer up their Communions for the first communicants. It is marvelous how this custom draws a family together and the family is the unit that counts in society. Broken families are the source of more criminals than any other single factor. It is on the family as such that the Sisters of Christian Doctrine have concentrated their efforts. That is the secret of their success in their work.

Some 70,000 visits have been paid to families, and nearly 200,000 children have been instructed in Christian doctrine. Over 150 marriages have been rectified and nearly 4,000 Catholics brought back to the sacraments. They are not proselytizers but the return of a Catholic to the fold is the subject of great rejoicing. Moreover, some 7,000 persons have made spiritual retreats under their direction during the twenty-five years.

Besides the spiritual work, they have accomplished an immense amount in the field of education. There have been classes in English and citizenship for the older immigrants, men and women, and the good Sisters have made it a rule that parents should be invited to the Madonna House to see just what is engaging the attention of their children there and the good that is being accomplished for them. Handicrafts of many kinds are taught, and dramatic performances are given in the very home of the tradition that this was one mode of education which did much for Governor Smith in his younger years. There are classes in debating and public speaking and classes for the study of liturgy and liturgical music. Above all, the Sisters are proud that this is the home of the Cecilia Music School which provided the opportunity for those with musical taste and ability to develop their musical inclinations. Besides there are lectures and concerts as well as a lending library that has within ten years circulated more than 25,000 volumes.

What the Sisters have done for relief is another great part of their work. They have actually served nearly 3,000,000 meals to the poor; they have given away well over 100,000 baskets with meals for families. Far more than 500,000 days care has been given to children in the nursery. Nearly 100,000 nights shelter has been provided for adults, and almost 50,000 for children. They have provided free summer vacations for 10,000 mothers and children, and secured employment for some 6,000 men. Several hundred tons of coal and 3,500 bags of wood have been provided and they have given 100,000 quarts of milk for babies at home. Surely they have done their share in the midst of great need.

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All this has been accomplished as the result of a little group of young women banding themselves to work for the spiritual and corporal benefit of the poor twenty-five years ago. They are only just beginning their work. There are some sixty in the community now and the single house at 173 Cherry Street has spread into four houses. Another settlement of similar character has three houses up in the Bronx. There is a motherhouse and novitiate, Marydell at Nyack, so the institute is firmly on its feet.

The recent celebration at St. Patrick's Cathedral of the silver jubilee of the foundation of the Sisters of Christian Doctrine gave a vivid cross-section view of their activities. All the nations of the melting pot were represented in their pageant procession and they had to limit the number of alumni and alumnae who wanted to take part. Some 5,000 New Yorkers gathered for the occasion. What can one say but, *Ad multos annos!*

Communications

THE OLYMPIC GAMES

Portsmouth, R. I.

TO the Editor: The question of attendance or non-attendance at the Olympic games in 1936 seems to be of such importance that we should understand as fully as may be what is involved in it. To give a judgment in this matter we need to inform ourselves as to present conditions in Germany. This examination is somewhat complicated by a frequent shifting of the scenes. May I ask permission to contribute what I have learned from three reliable authorities?

First, I had this week an interesting conversation with an educated and very intelligent German, at present visiting America; his sketch indicated no partizanship; on the contrary, it was quite free from invective or condemnation. He describes Germany under the Hitler régime in this fashion: there are, practically, three parties between which Hitler is trying to keep what must be an uneasy balance. Goebbels is a radical and is for disallowing any form of religious participation in the settlement; it will be clearly seen that this position is impossible for Catholics and the powerful group of Protestants who have withstood the acting government with stout words and brave acts. Again, Goering is more conservative and, presumably, can see that some recognition must be given to these two sections of German religious life. And, thirdly, there is a military party which wants to return to something that will commend itself to the people at large, less austere and with reasonable concessions to their compatriots who have no intimate association with the army. My informant regards Hitler as a fanatic, sincere, honest and profoundly concerned in the interests of the poor, of which he was one, and the working-folk, a man of the people. He is not strong or clever enough to defeat the other two parties just mentioned. He has no wish to destroy but to build up, nor to terrorize but to govern justly. He makes a lively and an emotional appeal to the plain people, many of whom do not want his system but hope it may lead ultimately to a better government and to a betterment of their condition. Hitler himself would admit this as his aim, that is, to give what is necessary for peace and contentment.

Another German Catholic was here this year. He is a man of large heart and much practical wisdom, utterly devoid of bitterness toward his opponents—"he has never been known to speak unkindly of them." Intellectually, he is, of course, a scholarly person and looks out upon the world with a large, competent view. In religion, his daily life shows him to be a devout Catholic. In his faith and integrity of character, one may call him a paragon. I do not feel free to quote him particularly, but I can judge from his expressions that he confidently hopes for an ultimate return to normality; and that this fulfilment of hope will come with patience, and come peacefully.

It is difficult, because of the varying reports—one given me at this very time—to write of the sufferings undergone by the Jewish people. The reports look, now, sinister, and, again, as if we were not getting exact information. Nobody who has been in Germany denies some form of persecution; some who are sympathetic appear to regard the offenses at this point of time as overestimated. There is, however, no doubt that Hitlerism has laid heavy burdens on this afflicted people.

My conclusion would be that to accept the invitation to the Olympics would help in staging a great demonstration in the interests of a movement that has threatened the peace of Europe and the cause of freedom. Certainly, America would be exploited, and the German people who seek both these gifts of a true democracy would feel that we had taken a stand contrary to their aspirations. Speaking for Catholics, we must be reminded that the Church in Germany is not free to live and function as is her divine right. And so, if we send our young men to the Olympics we may, in the view of our Catholic brethren, be making a dangerous "gesture."

DOM LEONARD SARGENT.

New York, N. Y.

TO the Editor: In THE COMMONWEAL for November 8, Mr. George N. Shuster, managing editor, had an article under the caption, "Gen. Sherrill and the Olympics." He started out to shed tears because of the treatment which has been accorded the Jews in Germany, and which he believes will be accorded them, if the Olympics are held in Berlin, Germany. One wonders why it is that Mr. Shuster has so suddenly burst forth in a paean of praise for Jews. This is certainly out of the ordinary, for Catholics and Jews have always hated each other. This is a well-known fact to persons who are honest and conversant with conditions as they are.

In the United States, there are few cities, even in the North, where Negroes can participate in Olympics or any other athletic sports. One finds, here and there, a Negro on the track team or on the football team in some one of the leading colleges or universities. But my good Catholic friends have never entered any protest. They have kept their mouths closed as tightly as the mouths of the Egyptian mummies. Therefore, I am forced to say that this sudden outburst comes as a result of fear. The Cath-

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olics believe that, if they do not take part in propagating the cause of the Jews, they will find ill favor among them. In 1922, when the Ku Klux Klans were rampant in this country, in the state of Indiana, it was a known fact that Jews and Catholics joined the ranks of the Klan in that state. They not only joined them, but they made a proposition that if the Klan would relinquish its fight on the Catholics and Jews, and make the organization political rather than religious, that they would support it. The leading Catholics in this country winked at this.

There are few Catholic colleges and universities in this country that admit Negroes. I know of several Catholic high schools in Philadelphia and in New York that absolutely refuse to admit Negroes. In fact, there is a public school at 130th Street and Madison Avenue, New York, that will not admit Negroes. The Catholics have winked at this. It does seem that these people who are now interested in fair play for the Jews would be equally so when it comes to their own churches' attitude toward Negroes. But they are not. The Reverend John La Farge, writing in the July 5 issue of THE COMMONWEAL under the caption, "The Negro Apostolate," has this to say:

"There are, in my opinion, two distinct apostolates with regard to the Negro. One we call the Negro apostolate in the proper sense of the word: direct organized work, religious and educational, for the colored people themselves. This is the front-line work in which these heroic men and women are engaged. The other work is not directed at the Negro, except incidentally as he may affect it: it is aimed directly and primarily at the majority of Catholic people of this country. Father Cornelius J. Ahern, of Newark, has invented the expressive term, 'making the Catholics of this country colored-conscious.' Conscious, that is to say, not in a mere physical sense, for we are all conscious of the physical proximity of the Negro. Nor conscious in a merely sentimental or humanitarian sense: as a matter to enthuse about or as a subject for patronizing benevolence. Nor conscious, again, as a mere vehicle for destructive anti-social propaganda. But conscious in a spiritual sense: conscious of the fact that we cannot leave the colored man out of our prayers nor out of any of our common obligations."

The Nazis, as bad as they are, are no worse than the Fascists or Fascisti. But the Catholics are keeping quiet about the spread of Fascism in Italy, and in Mexico, almost at our door, to say nothing about the spread of it in the United States. The whole article to me is puerile, infantile and inane.

L. F. COLES.

Chestertown, N. Y.

TO the Editor: I am a subscriber and a careful and interested reader of each issue of THE COMMONWEAL. It happens that I am a Protestant, a supporter of the League of Nations and a strong believer that international sports can do much to bring peoples to a better understanding, which is about all that most of us can hope to have in this period of civilization. The phrase "playing the game" has always meant much to me whether it had to do with my professional colleagues, my personal friends or my journalistic duties. It is not easy to define, but most of us know what it means. Even though we are sometimes beaten by opponents who do not play the game we do not quit.

Mr. George N. Shuster writes in the issue of November 8 under the title, "Gen. Sherrill and the Olympics." I regret to say that I do not think that he played the game in that piece or made even a fair case from his point of view. General Sherrill was a good athlete in his day, he has served his country well, he is a gentleman sportsman of the finest type. I happen to be against almost everything that Herr Hitler represents as I am opposed to the views and policies of Mussolini; in other days I have expressed my views in the press on numerous occasions. But what have one's views regarding personalities and national policies to do with the Olympic games? What I resent is the resort to innuendo in referring to General Sherrill. Faint praise or fulsome praise is not playing the game as I see it.

Here are a couple of thoughts based on fact:

First: The Olympic games were scheduled for Berlin in 1916, long before Hitler came into the picture. They were held in Antwerp in 1920 for the first time after the war and I reported them for the New York *Tribune*. Feeling ran high, but not among the athletes themselves.

Second: There will be Jews on the American team and a great number of Catholics. There will be many Catholics on the Italian, French, Spanish and South American teams and, I venture, any Jewish athlete who can make the grade.

The Olympic games are run by an international committee composed of men who believe in sport for sports' sake. The individual who would have it otherwise is bound to pay a price.

ARTHUR S. DRAPER.

New York, N. Y.

TO the Editor: Please permit me to congratulate you upon your stand in connection with the Olympic games to be held in Aryan GERMany, a disease-stricken country whose name now appears to be most appropriate.

Would it not be possible for large numbers of our indignant citizens to indicate to the press generally that they will boycott those newspapers that feaure accounts of these games, which should be shunned, literally as well as figuratively, by all lovers of racial freedom?

O. H. SANDMAN.

ALTOONA, PA.

TO the Editor: My biretta is off to you! How any self-respecting American, Jew or Gentile, Catholic or Protestant, after reading your article in this week's COMMONWEAL, can have any doubt of where his duty lies, seems to me incomprehensible.

A general, as you say, may be a good soldier, but seldom, if ever, a diplomat. Suppering with Hitler had its results evidently on General Sherrill.

REV. MORGAN M. SHEEDY.

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Seven Days' Survey

The Church.—The secular press reports that at a secret consistory, December 16, and a public one, three days later, Pope Pius XI will name twenty new cardinals, bringing the total membership in the Sacred College to 69. The list, which has already been made public, will include Monsignor Tappouni, Patriarch of Antioch, the first Cardinal of the Oriental Rite created in the twentieth century. * * * At the Catholic Sisters College at Washington a new Model School, designed to provide practise teaching under competent direction, was blessed by Archbishop Curley of Baltimore, November 24. * * * Bishop Roland-Gosselin of Versailles recently ordered that no church schools or parish halls in his diocese be used for meetings of "political or purely civil movements." * * * As a result of last year's National Eucharistic Congress at Melbourne, Australia, 10,000 Catholics, mostly children, in remote districts are enrolled in a National Correspondence Course in Christian Doctrine. In the "Bushies Scheme," in operation in Western Australia for the past fifteen years, the children are also brought to the seashore each year to live for at least a week under entirely Catholic auspices. * * * The Gregorian University of Rome and its two branches, the Biblical and the Oriental Institutes, opened this fall with a registration of 2,100 students. * * * The third exile of the Most Reverend Francisco Orozco y Jimenes, Archbishop of Guadalajara, ended when a promise that he would not be molested was obtained from President Cardenas. * * * At the world-famed grotto of Lourdes a Mass for peace is being offered up each week. Bishop Gerlier has also asked that the intention of peace be particularly recommended daily in the prayers at all the sanctuaries of Lourdes. Cardinal Verdier has asked all religious communities, particularly the cloistered congregations, to unite their prayers and mortification with the Mass for world peace celebrated each Friday at the main altar of the Basilica of the Sacred Heart, Montmarte, Paris. The completion of the fiftieth year of uninterrupted prayers before the Blessed Sacrament in this basilica was recently celebrated with solemn ceremonies. * * * The fourth annual meeting of the National Catholic Evidence Conference was held at Newark, New Jersey, November 23 and 24. Bishop Walsh spoke on the work of the Mount Carmel Guild, a lay organization which gives catechetical instruction to public school children in the Diocese of Newark. Other topics included "Street Speaking," Catholic Action and the secular press, the Georgia Laymen's Association and "Radio Speaking."

The Nation. — In Warm Springs, Georgia, serious talks about the budget went on around the dinner table of visiting President Roosevelt. Chairman Buchanan of the House Appropriations Committee said that the 1936-1937 deficit was not to go above $500,000,000. His only expressed method of keeping it down to this figure was "by having a devil of a fight." One appropriation the President said he would seek to raise is that for the Navy. He wants 4,000 more sailors in order to bring the total force up to 100,000, an increase in actual effectives from 92,000 to 96,000. There are new ships to man. * * * Governor Eccles of the Federal Reserve Board issued a statement saying, "I define inflation as a condition brought about when the means of payment in the hands of those who will spend them increase faster than goods can be produced." Mr. Eccles believes the army of unemployed and the unused productive capacity make it most unlikely that in the near future means of payment will increase faster than possible production of goods. * * * John L. Lewis resigned his position on the executive committee of the A. F. of L., making uncompromising his split with President Green of the Federation. Although the industrial unionists will probably not break from the craft-dominated federation, they will apparently devote themselves almost exclusively to the propagation of industrial unionism with the determination to change the policy of the A. F. of L. * * * Progressive politicians meeting in Wisconsin decided to gauge their support of President Roosevelt by the extent to which he follows their principle in relief of "useful work at decent wages for all the unemployed." * * * The Republican National Committee selected as a finance committee to raise Republican party funds sixteen most notable men of big business and law who detest the New Deal. Among them were Silas Strawn, Charles Francis Adams, Sewell L. Avery, William B. Bell and even Ernest T. Weir. * * * The Supreme Court enjoined collection of processing taxes on Louisiana rice millers pending decision on whether lower courts can bar such collections which are made under the revised AAA. * * * The SEC started a counter-attack in federal courts against the injunctions which utility holding companies have been piling up against the Public Utility Act. In the face of enormous penalties written into the utility law, many of the companies were making no move to register with the SEC by the deadline, December 1, but were rather seeking court protection from the operation of the sanctions. * * * The Chicago Crime Commission, formed in 1919 to fight gaudy local criminality, and the body from which the famous "Secret-Six" grew up during the Al Capone era and which originated lists of "public enemies," announced that New York has taken from the Midwest city the title of "crime capital" of the country.

The Wide World. — Sporadic fighting was reported from Ethiopia, but no major engagement seemed imminent. A New York *Times* dispatch indicated belief on the part of some resident foreigners that the Emperor's cause was hopeless, that native troops were growing disheartened, and that the victory of Italy was merely a question of time. The Italian government indicated that

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"sanctions" preventing the export of essential commodities to Italy would be considered "unfriendly acts." Several incidents involving hostility to foreigners were reported. Premier Laval was said to have asserted that placing a ban on oil could be expected to drive Mussolini to war. * * * After announcements that the establishment of an autonomous North China had been delayed, there followed (November 24)) a proclamation by Yin Jukeng that the "Autonomous Federation for Joint Defense against Communism" had been established as an independent state under Chinese administrators closely associated with Japanese military leaders. The capital of the new state will be Tungchow, a city twelve miles from Peiping. Some show of resistance was expected. * * * The Brazilian government sent troops and ships to quell a revolt in the northeastern states. It was said that the uprising had been caused by disaffected troops in cooperation with "Communist elements." * * * Vienna staged a legitimist mass-meeting on November 29, birthday of the Archduke Otto. Prince Von Starhemberg stood at attention while numerous prominent citizens swore allegiance to the Hapsburg pretender. It was definitely asserted that Czechoslovakia would not oppose the restoration. * * * Nazi papers announced that Dr. Heinrich Sahm would be dismissed from the office of Mayor of Berlin, and would be succeeded by Dr. Julius Lippert, who has several times functioned as a propagandist orator at entertainments in honor of foreign guests. Dr. Sahm is one of the most highly respected of German Right-wing burgomasters, having served through stormy days in the history of Danzig before coming to Berlin. Secret police arrested Monsignor Banasch, veteran advisor to the episcopal see of Berlin. It was at first reported that his arrest had followed a seizure of papers at the chancery office. Later dispatches said that the police had objected to note-taking by the Monsignor at the trial of the Bishop of Meissen. Curiously and incorrectly enough, Mr. Birchall's dispatch to the *Times* declared there was no episcopal "palace" in Berlin. * * * French currency was under severe pressure and for a time expert opinion believed that parity could not be maintained. But more immediately important, no doubt, was the pressure exerted by Left-wing groups to compel the dissolution of the Croix de Feu.

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Flying Progress.—The China Clipper, which was flown by Captain Edwin C. Musick with the first trans-Pacific air mail from California to Hawaii in twenty-one hours, is significant of many matters beyond its immediate accomplishments. Some two tons, or over 100,000 pieces, of mail were carried. In terms of binding friends with friends, scattered members of a family with those at home, and business men with business men, this was a day's work. Eventually, and soon, two other of the beautiful and powerful flying boats will join the China Clipper and extend the service on a regular schedule from California to Macao, a Portuguese city on the mainland of China, adjacent to Canton and connected with the rest of the Orient by "feeder lines." The Clipper—so pleasantly reminiscent to any American interested in our overseas commerce of another day of Yankee enterprise, and the building and manning of matchless ships—flew at a speed between 115 and 125 miles an hour, at half-throttle. The tyranny of hearsay about war, the rumors of war, catastrophes, crookedness, murder, hate and hypocrisy which is the usual lot of the newspaper-consuming world is broken occasionally by bright reports of fine accomplishment of peaceful and useful things; and such significance should not be submerged under the contagious and destructive hysteria of fixating on the worst elements of the world's news, factual and formidable though that may be.

For the Church in Germany.—Dr. Joseph Matt, editor of the St. Paul *Wanderer,* publishes in the November 14 issue of his paper a very significant "Open Letter" to Ambassador Luther, from which we select the following passages: "The German-American Catholic organizations have always proved, not in shallow phrases but by deeds, their deep sympathy for Germany. They courageously defended Germany against accusations which they deemed unjust. (Personally, I published two books, in 1915 and 1916, in defense of Germany.) And when the German people in their distress and despair were crying out for help, these organizations willingly underwent untold sacrifices to give aid and assistance. I don't know whether or not the present German government is aware of these charitable activities, but I presume records can be found in official archives which will prove that German-American Catholics and their organizations were second to none in their unselfish friendship and love for the German people. But these very same German-American Catholics and their organizations today stand before the country as accusers of Germany. The Catholic Central-Verein of America at its convention in La Crosse, Wisconsin, and the Minnesota Branch of the Central Verein at its recent convention in Mankato, passed resolutions condemning the present German government. No one will dare assert that they based their accusations on 'Jewish propaganda' or Communistic diatribes. Informed by reliable American observers in Germany, as well as through reports in leading National Socialist publications and through the speeches of high officials and leaders of Germany, they knew whereof they spoke."

From Sudden Death.—Dr. Theron Wendell Kilmer, police surgeon of Hempstead, Long Island, speaking at the annual convention of the International Association of Police and Fire Surgeons and Medical Directors of Civil Service Commissions, charged that drunken driving had increased in the United States by 45 percent since the end of prohibition. Colorado, with a gain of 3 per cent in the number of registered vehicles, has had an increase of 200 percent in drunken driving cases, he said, and Arizona with an 8 percent gain in registrations, has had a 113 percent in drunken driving. The old saying that "anyone can tell a drunk" is not true, continued the doctor, and he urged that every driver arrested for improper use of the public highways with a potentially manslaughtering vehicle should be immediately subjected to pathological examination by a competent medical examiner. Other

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speakers concurred in the suggestion, and it was suggested that not only drunken physical disabilities for driving should be considered, but also any and all pathic conditions which might induce directly or indirectly manslaughter through improper driving. The National Safety Council in Chicago, a few days later, announced a drive to reach particularly chiefs of police, traffic safety chieftains, educational leaders, safety groups, civic organizations and federal departments, seeking to reduce automobile accidents at least 35 percent by 1941 and thus preserve 38,000 lives.

Dean of Straw Ballots.—The *Literary Digest* has sent out 10,000,000 ballots in one of its famous tests of public opinion. The question asked is: "Do you *now* approve the acts and policies of the Roosevelt New Deal to date?" During the first two weeks 207,087 returns, from twelve states, were analyzed, and of these, 44.11 percent voted "Yes" and 55.89 percent "No." Only Georgia and Texas so far have been affirmative, while Florida, Illinois, Iowa, Kansas, Minnesota, Missouri, Nebraska, North Dakota, Ohio and Oklahoma have taken the negative. Already there are indications that more ballots will be returned this year than last, which is supposed to show that the public is more interested in politics. "The final result," the magazine believes, "will answer a vital question: whether the Roosevelt administration has become stronger or weaker since the *Literary Digest* poll of 1934 gave it an indorsement of 61.15 percent." The question in the 1934 poll was: "Do you approve on the whole the acts and policies of Roosevelt's first year?" Many observers note that the difference in the question might influence the difference in the "indorsement," and many more claim that a question which offers no alternative and seems to challenge the intellectual independence of the voter does not permit a straight "indorsement" or condemnation. Public opinion is being tested so constantly lately and public interest in the various tests has mounted to such an extent, that the Postmaster General has had to give a special warning to postal employees that they are not supposed to read post-cards, and that if they keep private tallies of the answers written on post-cards they deliver, they will get in serious trouble.

Bernard S. Deutsch.—The death at a relatively early age of Mr. Bernard S. Deutsch deprives the Jewish community of one of its finest representatives and New York of a citizen interested in all efforts to advance the cause of better government. Born in Baltimore, Mr. Deutsch prepared for the bar in New York and was early recognized as an expert in procedure. Movements to cleanse jurisprudence of numerous sins found in him a stanch supporter, and he did yeoman work both as a member of the New York State Municipal Court Commission and as one of those who broke up the ambulance-chasing racket in New York during 1930. More recently he was the foremost associate of Mayor La Guardia in New York Fusionist politics. Mr. Deutsch was avowedly a champion of Jewish rights, and was (1929) elected president of the American Jewish Congress. Though he may have made mistakes of policy, he was regularly and without ostentation a member of groups active in promoting better understanding and civic cooperation. He attended too many such affairs for his own well-being; and it is said that his death could be traced to overexertion. Mr. Deutsch always strenuously denied that he had ever been indifferent to the Catholic cause in Mexico, or that remarks he made in one or the other Mexican city ought to have been construed as indorsements of the régime. He insisted that he had made purely perfunctory statements at luncheons where he happened to be a guest, and held that the situation permitted nothing more. He actively supported the Committee on the Rights of Religious Minorities, and indorsed the report issued by that committee.

A Cinema Venture.—Interesting experiments in educational movies have led to the production of two one-reel pictures arranged by members of Yale's Divinity School (Protestant). Professor Paul H. Vieth, well known as a student of religious educational method, has induced many of his students to think hard about the infant mind. One of the films illustrates the Lord's Prayer petition, "Forgive us our trespasses." It shows Charles borrowing Dick's stamp album, and then forgetting to place it out of little sister's reach. She tears out—she would!—the most valuable stamp in the collection, and Dick is as mad as a hatter. But he thereupon meets with a similar experience, and as a result is moved to forgive Charles. The second picture is less theological and strives to inculcate respect for money. These cinemas have developed out of a desire to apply modern pedagogical method to religious education. No doubt a similar experiment would work out decidedly to the advantage of Catholic vacation schools, which are proving invaluable as the channel through which better presentation ideas are filtering into the domain of catechetical teaching. The sole difficulty is naturally whether a projection machine is available.

Stakhanoffism.— Some months ago a simple coal-miner from the Don Basin, Alexei Stakhanoff, found that by confining himself to coal-cutting, the operation at which he was most proficient, he increased his productivity twenty-fold. He sought to have this principle more generally applied and encountered both workers' and official opposition. Today his idea is embodied in a movement which is spreading to mining, manufacturing, agriculture and even to school teaching. In capitalist countries it is usually known as "rationalization" or the "speed-up." Opposition today seems to come from individual workmen who feel that it is only another means of wringing more labor from them. In view of the productivist outlook of the Soviet Union it is not surprising that the Bolshevist leaders have great hopes of the movement. To quote from a condensed text of Josef Stalin's speech to the first All-Union Stakhanoffite Conference, at Moscow, November 17: "The Stakhanoff movement . . . will go down in the history of our Socialist construction as one of its most glorious pages. . . . The Stakhanoff movement smashes old concepts of technique and demands the establishment of new and higher norms of production

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capacity and production plans. . . . Why must the Socialist system of economy inevitably vanquish the capitalist system of economy? Because it can furnish society with more products and can make society wealthier than can the capitalist system of economy." The Stakhanoff movement "prepares the way for advancing from Socialism to Communism." This new technique is being pushed to make possible an approximate realization of the second Five-Year Plan in four years. It is reported to have increased the earnings of individual Stakhanoffites as much as three- to four-fold.

* * * *

Battle of Petitions.—The Regional Labor Board of Atlanta, with jurisdiction over the textile mills in the Southern area, is being swamped by an ominous tidal wave of petitions from "friendship associations," "good-will clubs," and locals of the United Textile Workers. The chief issue (questions of living wages and conditions of labor are dependent upon it) is, as it was before the bloody strike of September, 1934, collective bargaining. The Wagner Law supposedly gave labor the right of collective bargaining, but that is a question widely debated, and by no group more bitterly than the managers of textile mills. This group, fanatically opposed to the United Textile Workers, the A. F. of L. industrial union in the field, is supposed to have taken up the following position: At hearings called by the Labor Board in answer to petitions filed by employees for plant elections, they will try to keep the Board from ordering elections. When elections are ordered, they will fight the actual holding of the elections by court action until they have gotten to the Federal Supreme Court. If, in accordance with the Wagner Law, after its own investigation, the Labor Board certifies the United Textile Workers as the proper agent for collective bargaining, the management will "just sit," not actually bargaining, and claiming that they have complied with the law merely by receiving the union committee. The managers claim these elections are mere tools for strikes and for unreasonable demands, and that the U. T. W. are in the control of "irresponsible and criminal leadership." They say, just as the steel managers have said, that they will talk with any employee or any group of employees, and not with any single organization as representative of all. The union claims that the majority rule for collective bargaining is fair. On special grievances they claim that they have no objection to other groups dealing with the management. They also plan to claim that "just sitting" is not complying with the collective bargaining laws. The "friendship associations" and "good-will clubs" are formed by "loyal" employees who sign a paper saying they prefer taking up grievances on a "friendly" basis, without crude bargaining and sometimes explicitly without ever a strike. An illogical action was recently taken by the Clinton Mills when a majority of its employees—for whatever reasons; on this point management and union always differ most violently—signed into a "friendly association." The management immediately invoked the majority rule and locked out the U. T. W. employees and said they would bargain only with the association.

New Homes and Recovery.—An organization modestly self-styled the "Committee of Economic Recovery, Inc.," recently submitted a comprehensive national home construction program to President Roosevelt. It contemplates the building during the next ten years of some 8,000,000 new homes of low and moderate cost—with a selling price of from $2,500 to $6,000, the majority to sell at about $4,000. During 1936, some 250,000 would be constructed, 500,000 in 1937 and 750,000 in each of the succeeding years. In the first two years the program would be financed with the aid of the Federal Savings and Loan Associations, in which the government is a heavy shareholder About 85 percent of the homes planned would be for families with incomes of over $1,000 a year and would be financed by private capital. Cash down payments would be 10 percent of the purchase price and an interest rate of 4½ percent would cover all charges. For income groups under $1,000 the committee recommends public housing under local and national auspices correlated with neighborhood, community and town planning. Once the program gets under way the committee believes it would absorb at least 4,000,000 of the present total of 10,000,000 unemployed. A number of prominent visitors to our shores in recent months have criticized the United States for its comparative backwardness in new housing and suggested such a program as a tried road to recovery and better national living standards. The Committee for Economic Recovery has been drawing up plans for the past twelve months, approved by the administration in a general way. The members of the committee are representatives of such large interests as steel, machinery, food, textiles, glass, rubber, electricity and life insurance.

U. S. Shipping.—Before the United States National Foreign Trade Council, Rear Admiral W. W. Phelps charged that "the beating that the Americans got themselves into in the war years" left a "fear complex" which has led to the abandonment of the Philippines and "a retreat from the nation's defense frontiers." He said further that "British politicians" threatened us in campaign speeches with the assertion that the United States would not be able to stay out of the next war. "The foreigner," Admiral Phelps continued, "has succeeded when he used his superior mentality, screened by the silent pressure of his sea power, to cause us to withdraw protection from our trade and to retreat behind our three-mile limit. All the foreigner desires is to see less American shipping at sea and to have us start ourselves on the road to becoming an importing nation and a debtor nation." The only objection to the Admiral's frank speech was made by Mr. George P. Auld of Haskins and Sells of New York, who "deprecated the suggestion that the League covenant and the Kellogg pact are not as much international law as anything said by Grotius." On the same day, before 1,000 persons at the annual American Merchant Marine Conference, Secretary of Commerce Roper warned our ship owners that they must be prepared to work with the government for the country's common weal or see surely by demand of the people the transfer of the merchant marine from private to government hands.

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The Play and Screen

By GRENVILLE VERNON

Mother

THOSE who are interested in the art of the theatre must regret that the Theatre Union chose to open its third season not with a play, but with a sort of communistic primer, which however interesting it may be to a Russian audience is an utter bore to an American one. "Mother" is denominated on the program as "a play with music," the play by Brecht, the music by Hanns Eisler, translation by Paul Peters. Whether Brecht is the playwright's first or last name the program saith not; perhaps your perfect Communist, having abolished so much, will now attempt as far as possible to abolish names. Or perhaps a single name is a sort of Bolshevik title of nobility. At all events Brecht is a Communist and a German one.

Unfortunately in "Mother" he is not a dramatist. The play purports to tell the story of the conversion of a working-class mother to militant Communism, and the telling brings in captions thrown on a screen, long asides directed by the Mother to the audience, wearisome expositions of the doctrines of Karl Marx, and the singing of revolutionary maxims that can scarcely be called songs.

It is indeed a pity that an organization which has given us such fine things as "The Sailors of Cattaro" and "The Black Pit" should have been so blinded by its social mission to present such an uninteresting and utterly alien thing as "Mother." Aside from some admirable acting, notably by Helen Henry in the title part, the play, if play it can be called, has little interest for any native American audience.

Yet it would be idle to dismiss contemptuously the production of such plays as "Mother." The radical play-producing groups have become a vital part of the American theatre, and in some cases, as in "Let Freedom Ring" and "The Black Pit," they have given us plays of merit on native subjects. None of these plays has perhaps been worthy of a strictly artistic accolade, but they have all been interesting because of the earnestness with which they have been written and acted. However twisted and often naive these plays are, they project a belief, a faith, and oddly enough they have standards. These standards are perverted, but your radical playwright holds to them. This is at least more hopeful for the future than is the case of the typical Broadway playwright, who has no standards at all, and apparently too often aims only to titillate the senses.

But the pity of it is that the Catholic writer who believes and has standards has no loyal public, at least in New York, upon which he can depend. Witness the non-support of "The First Legion" and "Days without End." If these two plays, far finer in artistic merit than anything the radicals have yet produced, had been communistic propaganda, they might very well have been running yet. (At the Fourteenth Street Theatre.)

Dostoievsky on the Screen

THERE are two versions of "Crime and Punishment" running simultaneously in New York, but in only one of them is Dostoievsky present. At the Radio City Music Hall he is only on the program, for the screen version directed by Josef Von Sternberg has thrown the novel, both in spirit and often in detail, right out the window. What is left is an amorphous hodge-podge of a mystery story, which isn't even exciting. It would be useless to say that the play is miscast, that the actors are about as Russian as Broadway and Fiftieth Street; the actors were undoubtedly chosen to do just what they do. Peter Lorre is a fine artist, but he is not Raskolnikov; he is too innately sinister. Edward Arnold is a very American Inspector Porfiry, and Marian Marsh a Sonia who is quite perfect Hollywood. Only Mrs. Patrick Campbell as the old pawnbroker gives the slightest sense of the spirit of the novel.

In short, Hollywood has taken a great masterpiece and played ducks and drakes with it. How utter has been the failure of Hollywood may be seen in the French version of the novel given at the Cinema de Paris. Here we have Dostoievsky in a film imaginatively produced and powerfully acted, with no sop thrown to the Cerberus of popular sentimentality, but stark and tragic and somber. Pierre Chenal shows Von Sternberg how such a film should be directed, and Pierre Blanchard as Roskolnikov, Harry Bauer as the Police Inspector, and Madeleine Ozeray as Sonia, as well as all the minor figures are Russian in spirit and in action, while Arthur Honneger's original music is splendidly suggestive. Well may Hollywood hang its head in shame before Paris. Perhaps Hollywood may answer that it knows its public, but this is the only answer it can give, and the shade of Dostoievsky will scarcely consider it one.

Abide with Me

THE SUBJECT of this play might have been made interesting psychologically by an Ibsen, or purely theatrically by a master of melodrama, but while Claire Boothe Brokaw tries to be both she is neither. "Abide with Me" is a play of no moral sense at all, and has to do with a degenerate dipsomaniac, and his wife and her lover. His wife we are told suffers, but to any normal man she deserves to suffer, and therefore we have no interest in her. Neither have we any real interest in the doctor or the old mother, for though they are supposed to be sympathetic figures they are far from that. The play is in short both disagreeable and pretentious, for we feel both in the depiction of the characters and in the dialog a false glitter and a basic unreality. It is a pity to have such admirable actors as Maria Ouspenskaya, Cecilia Loftus, Earle Larimore, James Rennie, Barbara Robins and Lee Patrick, and such excellent direction as John Hayden's, wasted on such a futile play. A special word of praise should be given to Mme. Ouspenskaya for her playing of the old servant, though the fact that it was the only clearly written part helped her impersonation. The other actors had to flounder through muddily written and poorly constructed parts. (At the Ritz Theatre.)

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Books

A Brilliant Debate

Science and the Supernatural, by Arnold Lunn and J. B. S. Haldane. New York: Sheed and Ward. $3.00.

THIS book is a debate on science and religion. It consists of a series of letters which Arnold Lunn and J. B. S. Haldane wrote at one another over a period of more than a year.

In some of his writings and, more recently, over the radio, Professor Haldane had given expression to anti-Christian views and made disparaging remarks about "the Creeds." Mr. Lunn, on the other hand, well known for his controversial proclivities, had been arguing in public the cause of Christianity against C. E. M. Joad, and alternately trying to convince Father Ronald Knox that the sort of Christianity upheld by the Catholic Church was counterfeit. (This was, of course, before Mr. Lunn became a Catholic, an event which took place shortly before his controversy with Professor Haldane was brought to a close.)

It seemed to Mr. Lunn that it would be a good idea to get Professor Haldane to discuss the question of science and supernatural religion by correspondence, and afterward publish the letters interchanged, so that each could put his case before the other's "public" as well as his own. Professor Haldane agreed, and so we have this book.

One has to read these letters to get the "feel" of the controversy. It is no banal logomachy but a thrilling battle of wits upon a topic which the contestants take very seriously and upon which their respective feelings are sincere and deep. Needless to say, the participants in this dispute write in excellent style. One's interest is sustained throughout both by the importance of the subject and by the cleverness of both parties in making a point and in parrying attacks. The debate starts off in a tone of almost strained politeness and consideration for the other fellow's views and susceptibilities; but toward the latter part of the book one reads a few "protests," and an occasional accusation that the last letter was "insulting." Suavity gives way to frigid formality and irony points personal remarks which, at an earlier stage of the debate, would have been more politely phrased. In a word, it is a highly enjoyable bout between highly competent contestants.

Who won? It is not for a reviewer to decide. He is not the referee. Of course, Mr. Lunn is right and Professor Haldane is wrong. But that is a different matter. Both of them are skilful in argument, quick to seize upon a real or apparent weakness in the opponent's case and clever in rebuttal. But their views are poles apart on the very aims and purposes of discussion. Mr. Lunn holds that rational truth can be demonstrated with certainty. Professor Haldane does not; he is even sceptical about the existence of truth, in Mr. Lunn's sense. A high degree of probability or a most plausible explanation of facts is, he contends, all that thought or proof can give. So, it is not surprising that they scarcely ever agree that any point has been established. They are not even com-

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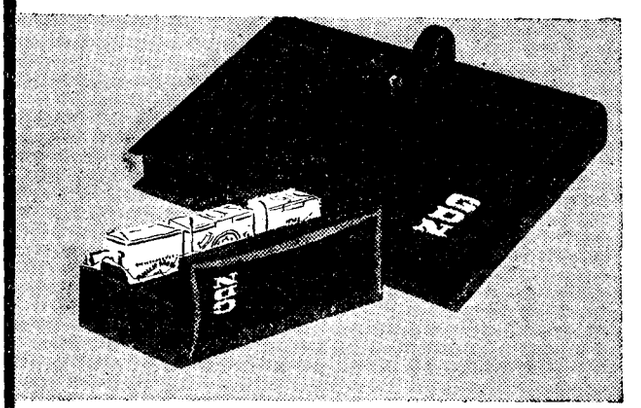

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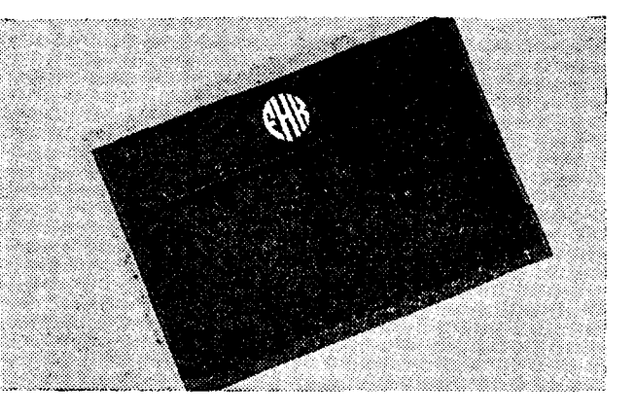

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pletely at one on the truth of the multiplication table (which, of course, is not so strange in the light of what weird and wonderful nonsense philosopher-mathematicians have written about getting behind the assumption that one and one make two).

Mr. Lunn, I think, allowed himself to be carried too far afield in the prolonged discussion of Darwinism. It seemed quite plain from the first exchange of arguments on this point that Professor Haldane was not getting the point which Mr. Lunn was trying to make, viz., that biology is biology, not theology, and consequently, even if science proved to the hilt that new biological species are evolved, one would still have to look to a Creator for the beginning of the series, as well as for an explanation of the inward urge to develop.

Among a score of interesting facts which emerged in the course of this debate, I choose two as being suggestive for reflection. Mr. Lunn did a very good job on the argument for the credibility of miraculous intervention in nature. But, Professor Haldane remained unimpressed by the splendid array of seemingly incontrovertible evidence. This fact makes one think of recent studies by theologians on the apologetic value of miracles. To a mind unenlightened by faith can a miracle be more than a marvellous event which we cannot explain? Again, despite Mr. Lunn's very clear and reiterated explanations, Professor Haldane failed to grasp even the meaning of the words which Saint Thomas uses in proving the existence of God. It was not a case of difference of opinion on the probative value of those demonstrations; the question was much more elementary than that. Professor Haldane evidently had not, and, for all his sincerity, could not get hold of, the concepts Saint Thomas was using; for he persisted in understanding them in an utterly foreign realm of connotation. In fact he was so indignant with Mr. Lunn for questioning his interpretation that he insisted on having the text of Saint Thomas (Englished, of course) printed in an appendix to this book, so that readers could see for themselves that he was right. This fact ought to be of interest to the numerous writers and readers of books and articles on the recently much debated question of Christian philosophy.

People pay a great deal of money nowadays to see prize-fights, wrestling matches and football games. Those who buy and read this book will not only learn much from both parties in the controversy, but they will also get far more for their three dollars than the less dignified, more brutal, brands of pugilism provide.

GERALD B. PHELAN.

What Is America?

Land of the Free, by Herbert Agar. Boston: Houghton Mifflin Company. $3.50.

IN THE University of Mexico is a beautiful paneled hall, like a chapel, in which candidates for a doctor's degree address their audience from a pulpit, high above the monastic stalls in which those learned gentlemen sit in judgment. That produces a style of delivery which is unsuited to Americans. It is too lofty. We don't like it.

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There is another style evolved in England by the Belloc-Chesterton school, which gives the impression that weighty food for thought is being served the listener over mountains of roast beef and tankards of bitter ale from a table by a tavern open fire. Americans listen to it, but it is too leisurely for them. Thought should be quick and snappy—should take you off your feet and leave no comeback. The English beef and ale mode is too easy-going; too natural. Thought is something esoteric. It does not combine with food.

There is a third style which carries truth much more convincingly to our city-grown intellects: the cocktail and canapé style, the sophisticated style, the deceptive style which seems at first, equally with the hearers, to believe nothing at all—but when it has got his attention, holds him and leaves rankling in the unreceptive audience in spite of its unwillingness an inescapable truth. That is what editors and publishers call a brilliant style.

It is a brilliant style. The term is correct. Mr. Herbert Agar uses it with skill to make a wide audience absorb something supremely unpalatable: the existence of a true American culture, something in which Americans can take warranted pride. That is unpalatable because this culture he describes is the antithesis of the city civilization we accept as the top of everything. It is doubly unpalatable because he shows this truly American culture (a rural thing, a native thing, not brought from elsewhere) to be deeply rooted in Catholic thought and practise, which the city civilization (accepted without thought by Catholics) most emphatically is not. It is the culture of the free man, as distinct from the rootless man —whether the latter be the dispossessed proletarian or the controller of great wealth. It is the culture of true political and social democracy visioned in early America, as against the imported poor imitation of Europe. It is the culture of economic freedom subject to moral laws upon which basis alone political and social freedom are possible.

It is the American culture which should be the very essence of our Catholic schools and colleges—and is to be found nowhere in them that I have as yet discovered. It is the ancient basic American thing that William Jennings Bryan tried to lay hold on; that Franklin Roosevelt is trying to say; that Wallace is attempting to tell the farmers; that Huey Long dimly shadowed; that Father Coughlin would be saying if he understood anything of America or of economics. It is, as I say, an unpalatable demonstration of the preposterous falseness of the whole economic system which has destroyed all our liberties, and which seems to be remediable only by consent to Communism or Fascism. Catholics should not have to be told that neither is the way out, or that the sound Catholic way out is also the true American way. They should not have to be told, but they do—for with the mass settlement of immigrant rural Catholics in city parishes and mill tenements rather than on the land, they have been caught into the false system. Our Catholic ideas have gone proletarian—a most uncatholic thing. Catholic immigration should have strengthened the American concept. Our schools and colleges have a heavy

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responsibility that our Catholic weight has gone the other way. Yet, as Mr. Agar shows very convincingly, there is still time to save it. The Catholic body of citizens can give the necessary impulse in the right direction, if they will realize and accept the fact that the early American dream is the Catholic democracy; that proletarianism for the many and concentration of wealth for the few is both un-American and un-Catholic.

Mr. Agar is completely sound here, both in his American history and in his economics. It is a pity neither is taught that way in Catholic schools—even where American history is taught at all.

WILLIAM FRANKLIN SANDS.

Informal Interviews

Celebrities Off Parade, by William Dana Orcutt, with pen and ink sketches by Dwight C. Sturgis. Chicago: Willett, Clark and Company. $2.75.

THE AUTHOR tells us that the germ of the idea of these interviews with thirty-five famous men and women came about some forty years ago when as an undergraduate at Harvard he was commissioned to prepare an article on the well-known men of the university. So, as might be expected, the first men dealt with are the celebrated Harvardians, Charles W. Eliot, Barrett Wendell, William James and others. The first purely literary man that Orcutt knew was Eugene Field, whose "clothes were ill-fitting and unpressed, unduly emphasizing his long arms and legs. He ambled rather than walked. His pallid face was as delicate in line as a woman's, yet possessed strength of character."

As director of the well-known University Press (Orcutt has devoted much time to the perfection of printing) he called upon Mary Baker Eddy, who always impressed him not as the leader of a great religious movement but as "a very human woman whose realness consisted in being always herself, and whose greatness came from her intimate genius for understanding others."

Of Pope Pius the author says (this was when the future Pontiff was only forty years old): "Never have I met a more congenial spirit—his questions were keenly put, his comprehension was instantaneous, his analyses impressively exact." The book-loving heart of Orcutt was much impressed with "the spectacular suddenness" that brought about the vast improvements in the Vatican Library as soon as Cardinal Ratti became Pope; the offer of financial assistance by the Carnegie Endowment was accepted and more than seven miles of steel shelving three stories high was installed, not to speak of automatic temperature adjusters and self-operating time switches—all which made the Vatican Library the most modern one on earth. Orcutt thus sums up the great Pope: "With no sacrifice of his saintly dignity, Achille Ratti brought to the throne of Peter the executive ability and energy of the twentieth century."

Another man visited was Victor Emmanuel, who complimented Orcutt on his "Quest of the Perfect Book." When he told the King how interested America was in the evolution of the New Italy, the latter looked up with

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a curious expression on his face, "Do they give me any credit for that, in America?" When Orcutt replied somewhat evasively that he was given the credit for having selected the finest prime minister in Europe, the King answered, "Mussolini is a wonderful man. You may tell my friends in America that the most wonderful thing about Mussolini is his loyalty to his King."

The author also met Mark Twain, who told him that being "funny didn't amount to anything unless there is an underlying human note."

Another interesting meeting was with Cardinal Mercier. Orcutt had never met "a man whose conversation was more delightfully natural and so essentially human." Of President Wilson's efforts in behalf of the League of Nations Mercier said, "wonderful in conception, but unfortunately impossible in execution." This was said as early as March, 1919. Altogether this is a charming book, which gives us many new insights into the characters dealt with. The reader closes the volume feeling that he would like to meet Mr. Orcutt himself.

CYRIL CLEMENS.

To the Queen

Mary Tudor, by Beatrice White. New York: The Macmillan Company. $5.00.

TUDOR history has a fascination, and incidentally a persistent mysteriousness, which offers a real challenge to the biographer of such a queen as Mary was. Miss White is sympathetic. Though the nuances of loyalty to Rome as the fountain-head of Christendom are sometimes missed, the book is managed with exceptional intuitive skill. It will never, of course, be possible to render Mary a wholly understandable or likable woman. She had a will of her own, and at not infrequent intervals she foresaw imperfectly where it was leading her. But her "high courage" and "her absolute sincerity"—qualities which the author rightly stresses—have too frequently heretofore been hidden under the blanket of historical preoccupation.

Of exceptional value is the painstaking evocation of milieu in Miss White's book. Many a page is able to wring from the documents a poignant actuality, a constant human tragedy, which the sensitive reader will be glad to reckon among his literary experiences. In all probability the story of Mary was never told with greater care or with more charm. It is, of course, a full-sized, unflinching biography. No concessions have been made to the tempting drift toward easy theorizing and romantic flavor which have endeared Maurois and Zweig to so many—far too many—who want the whole yarn on a platter, and soft music with their meal.

The critic may feel that sometimes the background runs away with the figure. Or that there is an element of modern condescension in the telling. Yet such things are probably unavoidable, granting the nature of the task; and in almost every other respect this is very fine biography, indeed. It has body and flavor. The subject is of perennial interest and significance.

PAUL CROWLEY.

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Christian Art ($1.75) by Professor C. R. Morey of Princeton University will prove a guide, philosopher and friend to all who need help and refreshment in the understanding of the different phases of Christian Art. Prepared by a foremost scholar and archeologist (with profuse and beautiful illustrations) this book is nevertheless meant for the general public, who have hitherto been without a popular, concise guide to the subject.

Lovers of the modern drama will not fail to appreciate EUGENE O'NEILL—A POET'S QUEST ($2.00) by Richard Dana Skinner. The whole subject of Mr. O'Neill's philosophy is open for discussion, and they will read every word of Mr. Skinner's thought-provoking appraisal.

Poetry is an obvious Christmas choice. No book of poems this fall has attracted more favorable comment than GOD'S AMBUSCADE by Daniel Sargent ($2.00). In a long review in the New York Times Percy Hutchinson said: "Mr. Sargent convinces one that poetry is still a living and a life-giving force."

Dwelling upon the marital virtues of holy persons in the ancient and modern world, MARRIED SAINTS ($2.00) by the late Reverend Selden Delany is a unique idea in hagiography. Also of interest to readers of spiritual books is HEAVEN: AN ANTHOLOGY ($2.00)—comforting reading for everybody. It is a collection of passages concerning man's future life from great authors from Augustine to Karl Adam. And we hardly need recall Father McSorley's PRIMER OF PRAYER. $1.25.

Of Our older books we also remind you of CHRISTMAS AND TWELFTH NIGHT ($1.00) by Sigrid Undset, a distinguished gift volume at $1.00. Nor can we fail to mention Monsignor Robert Hugh Benson's timeless CHILD'S RULE OF LIFE (paper 55c, boards $1.25) with its black and red illustrations by Gabriel Pippet.

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A Cluster of Romances

Green Rushes, by Maurice Walsh. New York: Frederick A. Stokes Company. $2.50.

MAURICE WALSH'S latest best seller does not attain the pitch of romantic fervor of earlier works like "The Small Dark Man." Because it deals with the critical moments in the lives of no less than six extremely likable heroes, "Green Rushes" fails to transport the reader completely into the golden realms of romance. All the same the book's five related stories embody many a lively tale. Best of all is the first one, which tells of the chivalrous captivity by the Irish Revolutionaries of 1921 of a Scottish Highlander and his beautiful sister, Margaid. The gallant and beleaguered captors whisk them from wooded vale to leafy glen, spreading green rushes under their feet, and Captain MacDonald is given as fine a month of fishing as he has ever known. His sister thoroughly enjoys the life until she falls in love with big, humble, silent Owen Jordan, an Irish-American who is fighting for the cause. Woven through these engaging narratives is a genuine love of the Irish countryside and of manly skill in field and stream. The give and take of Gaelic repartee is prominent. The way of a man with a maid is presented almost exclusively from the man's point of view. "Green Rushes" should have a reassuring appeal for the feminine reader.

An Excellent Outline

An Outline of the History of Music, by Karl Nef; translated by Carl F. Pfatteicher. New York: Columbia University Press. $3.50.

THE VALUE of the late Professor Nef's short history of music lies in the clarity with which the major lines of development are set forth. It is especially rich in detailed illustration of how religious singing grew into the music of the late Middle Ages; and for this reason it is most suitable for those students who are aware of the importance of modal and Gregorian music. Though the treatment is of necessity factual and compressed, it is as easy to follow as the student can decently wish.

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